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Christianity and Modern Criticism.

I. INTRODUCTORY REMARKS.

War is apt to take two forms, offensive and defensive, and no purely defensive war has ever been known to have proved successful. Unless you can carry the war into your enemy's own country, you are certain to be vanquished in the end. Offensive operations are always an essential part of Naval and Military warfare, and no wise or strong community has ever, in time of war, remained purely on the defensive and yet been able to maintain its place among the great peoples of the earth.

In religion, too, it is easy to see that a purely defensive policy is a manifest sign of weakness and a sure indication of impending catastrophe. It behoves us, Aryas, in the strife forced upon us by militant and aggressive Christianity, not only to stand on the defensive, but boldly to attack our relentless foe on his own ground and deal him such blows there as will make him turn back and see whether his own citadel and its defensive works are safe and strong against offensive warfare from our own side.

Bishop Whitehead, in his recent address at Bangalore, spoke of the Hindu religion as follows :—"In India religion is essentially uncritical ;" and again :—"it has grown up in the course of centuries under the influence of feeling and emotion rather than under the influence of reason, And now for the first time in its history it finds itself face to face with the critical spirit and critical methods. It is called upon at every point to justify its beliefs and practices at the bar of a keen and rational criticism. And so far it has made no serious attempt to do so." Our religion has from its early days set a high value on reasoning (*anumâna*) as one—but one only and that not the highest and deepest—of the sources and evidences of religious truth. Every one of our sects has produced an extensive polemical literature in which its most fundamental doctrines and even its minutest details have been defended with a wealth of argument and fervour of conviction absolutely without parallel in the history of any other religion. What we have to say in defence of our religion we shall be glad to say when the objections to it on rational or other grounds are put forward. But we wish to deny at once that real spiritual truth can be *known* by mere rational inquiry and the ordinary consciousness of men. All spiritual knowledge comes to us from super-conscious experience, and is attained by a process of development in accordance with courses of training discovered by the blessed ones of the past and graciously communicated by them to man in the sacred scriptures of our race. These scriptures are the only authoritative sources of spiritual and religious truth, and to them we must trustfully look for guidance, progress and perfection in the path to freedom and love. Reasoning and rational criticism have their limits in spiritual investigation, and it is because these limits are ignored on purpose by selfish men that the world is full of sectarian strife and bigotry and attempts are being made by the process of religious conversion, so-called, to destroy domestic peace and social solidarity and thereby to ruin human societies. The most worldly of all motives are at work and the most wicked temptations are offered to seduce men's minds and make foes of even members of the same household. How can spiritual truth and progress be gained by mere worldly excellence, by progress in national wealth and national military greatness, by mercantile profits, by imperial expansion, and by patriotic pride in a

nation's achievements in literature, science, art and industry? The realisation of the eternal existence is not to be gained from the pursuit of any purely ephemeral aims whether by reasoning, or by external perception or any purely worldly activities. For spiritual instruction and realisation we must resort chiefly to means and sources other than scientific research and rational criticism. Sri Sankaracharya says in serious and weighty language:—"The Veda cannot possibly aim at conveying information regarding the nature of accomplished substances, since the latter are the objects of sensuous perception and the other means of proof (reasoning, &c.) which give sufficient information about them; while it is the recognised object of the Veda to give information about what is not known from those other sources." John Henry Newman, a pious Christian, if ever there was one, has also said:—"It is no necessary mark of a true religion that it is rational in the common sense of the word; nor is it any credit to a man to have resolved only to take up with what he considers rational. The true religion is in part altogether above reason, as in its Mysteries; and so again, it might have been introduced into the world without that array of evidences as they are called, which our reason is able, and delights to draw out; yet it would not on that account have been less true. As far as it is above reason, so far as it has extended into any countries without sufficient proof of its divinity, so far it cannot be called rational. Indeed, that it is at all level to the reason is rather a privilege granted by Almighty God, than a point which may be insisted on by man; and unless received as an unmerited boon, may become hurtful to us. If this remark were in any measure true, we know what to think of arguing against the doctrines of the Gospel on the ground of their being irrational, or of attempting to refute the creed of others by ridiculing articles of it as unaccountable and absurd, or of thinking that the superstitious have advanced a step towards the truth when they have plunged into infidelity, or of accounting it wrong to educate children in the Catholic faith, lest they should not have the opportunity of choosing for themselves in mature years." Jesus, too, has said:—"Hath not God made foolish the wisdom of this world?" After this, we do not see how a Christian bishop can make much of the rational criticism of religion. Still, as he has come forward to condemn Hinduism for not justifying its beliefs by rational criticism, we wish to ask him first to consider how modern rational criticism has made the Bible and its beliefs and views of religion look ridiculous and foolish by its rigorous application of scientific methods and tests. We wish to ask Bishop Whitehead whether Christianity has been able successfully to defend itself against the assaults of modern criticism. In his recent great work, "The Riddle of the Universe," Professor Haeckel, the veteran European scientist, in spite of "many warnings of approaching age," has felt himself called upon to enter the field of religious controversy and explain the position in which Christianity stands to scientific and rational truth. Chapter XVII of this work is called "Science and Christianity," and therein he speaks of "its fundamental opposition to reason and science" (p. 319.) We also quote the opening and concluding sentences of that chapter. "One of the most distinctive features of the expiring century is the increasing vehemence of the opposition between science and Christianity." "The so-called revelations on which these myths are based are incompatible with the firmest results of modern science." Here is the final sentence on Christianity made to stand at the bar of scientific criticism and adjudged by a most competent scientific authority as "fundamentally opposed" to reason and truth. We can multiply the judgments of scientific men against Christianity by the hundred. So, Bishop Whitehead and others like him will do well to ponder and pause before venturing forth into an attack upon the Aryan religion and see if the ground is safe beneath their own feet.

But we shall not content ourselves with merely quoting the authoritative pronouncements of men of science. We shall reiterate here facts and arguments against some of the basic truths of the Christian creed,—facts and arguments repeatedly put forth by modern critics and simply accepted—or ignored—as unanswerable by Christian apologists. The proudest boast of Christianity is that it is closely and inseparably bound up with the life and person of the founder. Cast doubts on the historical and scientific certainty of those leading facts of the life of Jesus on which Christianity is based, and Christianity at once ceases to be true. We ask,—Can we be certain that such events as the immaculate conception, the birth at Bethlehem, the res urrection, and the ascension of Jesus are true and did actually take place as narrated in the Christian Gospels?

II. THE RESURRECTION.

Let us take, first, the foremost event in the life of Jesus, that on which the entire framework of the Christian religion depends,—"the foundation—miracle," as it is called, of the resurrection. The *Lux Mundi*, a recent work of Christian apologetics, says:—"Upon the historical truth or falsehood of the resurrection hangs the whole question of the nature and work of Jesus Christ, the whole doctrine of Incarnation and Atonement." According to St. Paul, "If Christ be not risen, then is all our preaching vain." Let us then examine whether the resurrection is a fact and has been established as such by the investigations of modern critics. The Gospel of Mark contains the simplest account of the transaction, while those of Matthew and Luke contain many additions and embellishments which require careful scrutiny. Mr. Abbott, writing on "The Gospels" in the *Encyclopædia Britannica*, says:—"The uncertainty in which Mark left the resurrection of Jesus would naturally seem to later writers to require to be removed; and accordingly we find that Matthew adds to the vision of angels (two instead of one) a manifestation of Jesus himself." And again:—"To Mark's simple statement that the women 'found the stone rolled away,' Matthew adds a graphic account of a glorious angel visibly descending from heaven, filling the keepers with fear and rolling the stone away." Thus Matthew's Gospel seems written, not with a view to tell us the known facts, but with the express purpose of "removing the uncertainty in which Mark left the resurrection of Jesus." How much more is such a criticism applicable to Luke who writes with what Dr. Abbott calls an "avowed purpose" and a "literary and artistic purpose."? Especially about the account of the resurrection in Luke, Dr. Abbott writes:—"Luke, so far from giving to women the prominent part assigned to them by Matthew and the interpolated Mark, and even by the Fourth Gospel, in attesting the resurrection of Jesus, carefully places their evidence in the background." Why this writer should take so much "care," and the other writer should have the "purpose" already stated, in recording certain *facts* known or even alleged to have taken place, we find it difficult—or perhaps, as we should say, *not* difficult—to understand. But let us consider the story in its simplest form as given in Mark,—about which, too, Dr. Abbott warns us that it is "interpolated" and therefore not worthy of our credence.

Mark tells us that the crucifixion took place at the third hour and that Jesus "gave up the ghost" after the ninth hour (XV, 35 and 37). The late Professor Huxley has considered the question whether death had actually occurred at the time when Pilate handed over the body to Joseph of Arimathea after receiving the report of the Roman centurion. The eminent scientist writes as follows:—"That any one should die after only six hours' crucifixion, could not have been at all in accordance with Pilate's large experience of the effects of that method of punishment. It, therefore, quite agrees with what might be expected that Pilate 'marvelled if he were already dead' and required to be satisfied on this point by the testimony of the Roman officer who was in command of the execution party. Those who have paid attention to the extraordinarily difficult question, What are the indisputable signs of death?—will be able to estimate the value of the opinion of a rough soldier on such a subject, even if his report to the Procurator were in no wise affected by the fact that the friend of Jesus who anxiously awaited his answer was a man of influence and wealth." Professor Huxley evidently hints here at bribery, and he is entitled to do so, for Luke says that the Jewish priests and elders bribed the Roman guards at the sepulchre of Jesus to say that "the disciples came by night and stole him away while he slept," and that "they did as they were taught." Though, as we shall see later on, there are reasons for discrediting this story of Luke's in the particular circumstances under which it is related, we can easily understand why, if Jewish doctors were capable of giving, and Roman soldiers of receiving, a bribe, a rich contemporary of theirs who belonged to the same community should not have resorted to the same means of influencing a Roman centurion so as to obtain a report from him that Jesus had died when the fact was that sufficient time had not evidently elapsed for death to have occurred. Professor Huxley continues:—"The inanimate body wrapped in linen was deposited in a spacious (*spacious*, because a young man could sit in it "on the right side"—XV, 5—and, therefore, there was plenty of room to spare) cool rock chamber, the entrance of which was closed, not by a well-fitting door, but by a stone rolled against the opening, which would of course allow free passage of air. A little more than thirty-six hours afterwards (Friday, 6 P.M., to Sunday 6 A.M., or a little after) three women sit at the tomb and find it empty. And they are told by a young man 'arrayed in a white robe' that Jesus is

gone to his native country of Galilee and that the disciples and Peter will find him there." From these observations we see that, according to Huxley, Jesus was evidently not dead when his body was deposited in the grave and that he must have left it, or been removed from it, alive subsequently. Even if we are unwilling to go so far, we must certainly accept the view of the writer in the *Encyclopædia Britannica* that Mark at least leaves the resurrection of Jesus in a state of "uncertainty," while Matthew and Luke, for their own "purposes," mention circumstantial additions and embellishments which make their narratives unworthy of credence.

Especially noteworthy is the fact that the accounts of this event as given in the Gospels are hopelessly irreconcilable with one another. In Mark (XVI, 1-8) it is stated that the two Marys went to the sepulchre early in the morning of the first day of the week and did not find in it the body of Jesus, but in its place a white-robed young man from whom they heard that Jesus had risen and gone before them into Galilee. According to John, Chap. XX, Mary Magdalene was the first to report that the tomb was empty; Peter and John ran in haste to the tomb and found it so; and Mary was the first to see the risen Jesus. Mary was the woman out of whom Jesus had cast out the seven devils and her evidence is of no value as that of a woman suffering from nervous disorders and apt to see visions aud phantoms. St. Paul says that Peter was the first witness. He writes:—"He was seen of Cephas, then of the twelve, &c." And, moreover, he places the seeing of Jesus by all these on a level with his own *vision* of him on the road to Damascus. And, then, even of those who saw him, many, it is stated, did not recognise him at once, and only with difficulty. When he first appeared to Mary Magdalene, she supposed him to be the gardener and addressed him as such (John XX, 15). The two disciples who saw him on their way to Emmaus and who entered into conversation with him had "their eyes holden that they should not know him," though "Jesus himself drew near and went with them" (Luke, XXIV, 15 & 16). Further we are told some extraordinary things in this connection. When the two disciples declared to their fellow-traveller what extraordinary reports were current concerning what had happened, the latter spoke to them about himself as follows:—"O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself" (Luke, XXIV, 25-27) and still they were unable to recognise him. Again, when he met the disciples at the mountain in Galilee, we are told that "some doubted" (Matt., XVIII. 7); and this is recorded of the men who had lived with him constantly for three years and up to the very moment of his death but three days before. Moreover, as Dr. Abbott, writing in the *Encyclopædia Britannica* points out, "the statement is quite inconsistent with the supposition that, in previous manifestations in or near Jerusalem, Jesus had been recognised and worshipped by all the eleven." And even when he was recognised after much difficulty by the two brethren who went to Emmaus, we are told that he "immediately vanished out of their sight" (Luke, XXIV, 31). In the evening of that same day, when "Jesus stood in the midst of his disciples," we are told that he had to exhibit the crucifixion wounds and ask them to "handle" and "see" him so as to convince them that he was the real Jesus (Luke, XXIV, 39). How could the wounds which caused his death have remained as they were after having come out of the tomb alive?

As regards the empty grave itself, compare the accounts given in the different gospels. Mark gives the bare statement that the women found the stone rolled away (XVI, 4), whereas Matthew asserts (XXVIII, 2) that the stone was rolled away by an angel who descended from heaven even while the keepers stayed by the side of the sepulchre. Now, as regards the rising of Jesus, it is difficult to see why an angel was needed to roll away the stone before Jesus could be enabled to leave his grave-pit. Jesus, as the Son of God or even as God Himself, ought to have found it possible to rise without such help, and this circumstance furnishes an additional reason for doubting the authenticity and credibility of these narratives. To this we add other circumstances of an equally suspicious character. How could Jesus have lived after having had his pericardium pierced with a deep wound? Or, if he had actually died and had again lived, should not the wounds have healed and should he not come out of the grave whole and sound?

Some little attention must also be bestowed on the Gospel accounts of the conduct of the Roman soldiers who were charged with the duty of guarding the sepulchre of Jesus. Would they have allowed men and women

freely to pass to and from the sepulchre when they had been set there to guard it from all intrusion? Again, Matthew says that they received bribes from the Jewish priests and elders to say that "the disciples came by night and stole him away while he slept," and that "they did as they were taught." Is this not absurd on the face of it, when we know that the soldiers were expressly placed at the grave in order "that the sepulchre may be made sure until the third day, lest the disciples come by night and steal him away?" The easiest way for them to escape would have been to say that the angel had come and rolled away the stone and that they had become afraid and insensible from terror. Matthew himself has stated in another place that "for fear of him (the angel) the keepers did shake and become as dead men." It is incredible, then, that they would have made a statement which would have brought immediate ruin upon them, when they could have joined with the apostles in declaring that Jesus had risen from the grave. But the author of the narrative would seem not to have relished the idea of making the heathen Romans bear witness to so important a fact as the resurrection was for the Christian religion. The Jewish priests, too, would surely not have relied on such worthless testimony. Altogether, there is such an air of clumsy absurdity about this part of the story which will not fail to strike even the most superficial observer.

It may be said at least that we have a reliable witness in St. Paul. We have already incidentally mentioned the fact that his account contradicts the Gospels in some particulars and that he places the seeing of Jesus by his disciples on a level with his own vision of him on the road to Damascus. We have now to attend to other noteworthy facts concerning St. Paul's position on this question of the resurrection. When St. Stephen was stoned to death by a murderous Jerusalem mob, St. Paul was "consenting unto his death," and "he made havoc of the Church, entering into every house, and haling men and women, committed them to prison" (The Acts, VIII, 1 and 3). He evidently heard Stephen making his celebrated speech at the Temple in refutation of the charges brought against him, and he was quite unconvinced by the words of that martyr-disciple of Jesus. He must also, then and before, have had ample opportunities of inquiring into the facts of the career of Jesus on earth and obtaining the testimony of reliable witnesses regarding the resurrection; and still he did not believe a word of what they said, and joined the fanatical mob in persecuting the members of the Church. But, all on a sudden, he had a vision one day on the road to Damascus, and he immediately believed in the resurrection of Jesus and his divine Sonship and "straightway he preached in the synagogues" at Damascus, and returning to Jerusalem some time after "spoke boldly in the name of Jesus" without making any inquiry of any kind or satisfying himself by anything like reliable evidence regarding the resurrection and ascension of Jesus. He says in his Galatians:—"Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them who were Apostles before me; but I went away into Arabia." Professor Huxley writes as follows concerning Paul:—"I do not presume to quarrel with Paul's procedure. If it satisfied him, that was his affair. But I certainly have the right to say that it would not satisfy me, in like case; that I should be very much ashamed to pretend that it could, or ought to satisfy me; and that I can entertain but a very low estimate of the value of the evidence of people who are to be satisfied in this fashion, when questions of objective fact, in which their faith is interested, are concerned." And again:—"Did he think it at any subsequent time worth while to 'confer with flesh and blood,' or, in modern phrase, to re-examine the facts for himself? Or was he ready to accept anything that fitted in with his preconceived ideas?" The great German theologian, Baur, writes as follows:—"Paul, being the only witness for the objective reality of the appearance, could be accepted in evidence of what he believed he saw. We cannot here get beyond the subjective element as according to the express declaration of the author, not one of the companions of the Apostle saw the form of Jesus,—a thing quite inconceivable in the case of an objective material appearance." Professor Goldwin Smith also writes as follows about Paul:—"He gives no particulars, nor anything which can enable us to judge whether the apparition was certainly real, or whether it may have been the product of ecstatic imagination." Moreover, we have, in addition to what Paul himself has said, three detailed accounts of his vision in the Acts, and they contradict each other. One passage (IX. 7) says that St. Paul's fellow-travellers heard a voice, but saw no man. Another (XXII. 9) says that they saw a light, but heard no voice. The utterance itself is differently given in the several passages; compare IX (4-6), XXII

(7-8), and XXVI (14-19). It is difficult to see how one and the same writer could give three such widely differing versions of the same discourse and yet claim inspiration, or even credence. After all this discussion we are, or must be, in a position to estimate the testimony of St. Paul at its true worth. It can have only a subjective value, and can never be accepted as evidence of an actual resurrection.

There is one other line of criticism, too, which may be briefly dwelt upon. How did the idea of resurrection first arise among the Jews? This ancient people seem to have had no clear ideas regarding the existence of the soul after death. The idea came to them suddenly and from outside. Being a people who had never risen beyond a materialistic conception of religion, they misapprehended the idea of human immortality and accepted it in the form of a resurrection of the physical body. We can see that even the *modern* Christian consciousness is perfectly at sea on the question of death and immortality. The *Lux Mundi* says :—"Considering the close connection, throughout the Bible, of physical and spiritual death, may it not be that the former is more than the symbol and type of the latter, that it is actually its consummation?" The Christian idea seems to be that both body and soul die together and revive together. But scientific truth and historical evidence equally give a death-blow to the idea and fact of the resurrection of a *dead body*, whether in the case of ordinary men or of Jesus, and so the revival (or salvation) of a dead spirit must be impossible upon the premises of Christianity. The truth is that the Jewish mind is grossly sensuous in its conception of religion. As the *Lux Mundi* says :—"The Mosaic system was only external." The eminent scientist Grant Allen also says of Jehovah :—"Jehovah, the God of the Hebrews, the God of Abraham, and of Isaac and of Jacob, the God who later became sublimated and etherealised into the God of Christianity was in his origin nothing more nor less than the ancestral fetish stone of the people of Israel." Having so gross a conception of God, the Jews cannot be blamed for having so gross a conception of spirit, *viz.*, that it rises, lives, dies and revives in inseparable connection with the body. The Jews could only believe in the soul's immortality by being shown that the *same* body, after once ceasing to live and being consigned to the grave, could regain its old form and life. Feuerbach, the author of a work called "The Essence of Christianity," says :—"To the Christians the immortality of the reason, of the soul, was far too abstract and negative; they had at heart only a personal immortality, such as would gratify their feelings, and the guarantee of their feelings lies in a bodily resurrection alone." Jesus, when alive, castigated his countrymen in unmeasured terms for asking him for a sign. "A wicked and adulterous generation seeketh for a sign," he said. Still, he is stated to have given them just the kind of sign that a people holding so materialistic and external a faith as Judaism required for their satisfaction and conviction. But the very idea of a resurrection was, as already stated, foreign to them. For, as stated in the Bible, "all go to one place; all are of the dust and all turn to dust again." Biblical quotations might easily be multiplied to show that the Jews "had no belief in reward or punishment, neither in heaven nor hell, nor in the resurrection of the soul." But when they were conquered by the Persians, they were influenced by the Persian religion. Professor Hosmer, of Washington University, writing on the history of the Jews, says :—"Through all their harsh experience their feelings of nationality had not been at all abated; their blood was untouched by foreign admixture, though *some Gentile ideas had entered into the susbtance of their faith.*" Having received from the Persians the idea of the resurrection of the soul, they materialised it into the doctrine of a purely physical resurrection. Here, therefore, is an additional reason why, if men are to be guided by rational considerations only in matters of religion, Christians must give up their faith in an actual resurrection of Christ's body and regard it as the invention of a materialistic race to account for an article of faith which they had borrowed from an alien people and transmitted to the religion founded by Jesus and developed by his disciples. This view of the matter must seem all the more *rational* when it is known that the Zoroastrians believed that the soul of the dead hovers about the dead body for three nights and does not depart for the other world until the dawn after the third night. The Jews adopted also the three days and only substituted a physical resurrection for the Zoroastrian idea of the resurrection of the soul, and this for the reason suggested in the passage quoted above from Feuerbach.

There is no need to pursue this topic further. We shall conclude by quoting two of the latest authorities on the subject. Dr. Percy Gardner,

who is both a scientific and Christian writer, has considered the whole question in his recent great work, "*Exploratio Evangelica*," and he writes as follows on what he calls "the tale of the physical resurrection of Jesus":—"This tale also shows a love of the marvellous, is deeply tinged with materialism, and rests on a historical substruction which falls to pieces on a careful examination." Far more valuable and conclusive is the judicial summing-up of the greatest of living Christian theologians, Professor Harnack, of Germany. He says:—"The mere fact that friends and adherents of Jesus were convinced that they had seen him, especially when they themselves explain that he appeared to them in heavenly glory, gives, to those who are in earnest about fixing historical facts, not the least cause for the assumption that Jesus did not continue in his grave. History is therefore unable to bring any succour to faith here." And again:—"Even the empty grave on the third day can by no means be regarded as a certain historical fact, because it appears united in the accounts with manifest legendary features and, further, because it is directly excluded by the way in which Paul has pourtrayed the resurrection in 1 Cor. XV."

Thus we see both scientific and historical criticism combining to prove that the resurrection of Jesus was a myth. Still, we do not blame Christians—Bishops or others—for sticking to their faith. But let them at least learn the wisdom of silence in regard to a creed like ours about whose contents and evidences they can know nothing for the simple reason that they have never sat at the feet of those Pandits and learned men who alone are competent to teach them what it is, not only in its external aspects, but also in spirit and in truth

K. SUNDARARAMAN.

(*To be continued.*)

Sri Sankara'charya.

The works known as "Vijayas," written by disciples to celebrate the doings of their Gurus are generally not very satisfactory to a general reader or an impartial critic. In reading such works one is compelled to "make allowance for the exaggerations and superstitions" of their writers. There is nothing exceptional or incredible to them. The work known as 'Sankara-Vijaya' by A'nandagiri forms no exception to this rule. In this work S'rî S'ankara is said to have converted the followers of many sects with such ease and so little argument that a profane reader of it would not believe the narrative. It might be a fact that he converted many sects of the Hindus, inclusive of the Bhuddhists, to that religion which he believed to be true, but the mode described is so preposterous that the statements made in the work cannot all be facts. S'ri S'ankara is said to have pointed out that the branding of the human body with certain marks had not been sanctioned by the S'âstram. In the common-sense point of view and even according to the Scripture, S'rî S'ankara may be correct; but there are works which the Hindus believe to be genuine which sanction and even require such branding. There is however no doubt that the outsiders would agree with S'rî S'ankara rather than with his opponents.

He is said to have declared that by worshipping Rudra the final beatitude cannot be secured, though such a worship might secure better worlds to worshippers than this world. In another place, he is said to have remarked that by worshipping Rudra also, Moksha may be secured as he is an incarnation of God and that to please him Vibhûti and Rudrâkshachuranama may be borne.

S'rî Sankarâchârya pointed out to the Vishnu-Bhaktas who used to worship Vishnu in his pagodas and to believe that by contemplation of Vishnu, eating the food consecrated to Him and surrendering themselves to Him, they would be saved. It is said that the A'chârya prescribed the worship of five deities in the place of one Vishnu, reproved the Vishnu-Bhaktas for their having given up the Samskâras and ceremonies prescribed by the Sastras, such a course rendering them sinful. He directed them to besmear their body with ashes and sandal and then to put on perpendicular marks. He further proved to them that the beatitude which they said had to be enjoyed at Vaikuntha, cannot be final, as that locality was also ephemeral. It is also stated that the A'chârya proved to the Pâncharâtra-Vaishnavas that Gâyatrî, the mother of the Vedas, required the meditation of Rudra and none else. He condemned their practices on the ground that they were opposed to the dictates of the Vedas, the rule being that Agamas would be authorities when they are not opposed to the Vedas. He is said to have remarked to his opponents that except God, all the rest, inclusive of Prakriti, is not eternal, being different from God; that it is better to worship God who is distinguished by

His qualities of Truth, &c., than to worship the non-eternal Prakriti, for the only God alone should be worshipped for emancipation; that God is capable of creating the Universe simply by wishing for it. He laid down that the use of flesh and liquor deprives a Brahmin of his state, and that, if in any sect the use of liquor be prescribed, that sect is beyond the pale of the Vedas and is punishable.

R. RAGOONATH ROW.

The Life of the Tatha'gata Buddha.

Sweet and sublime is the life of the Great Teacher whose divine influence has been such a solace and comfort to those who reflect on the absolute transitoriness of phenomenal pleasures in this ever-changing world. Intoxicated by the poisons of sensuality, under the maddening influence of wealth and women, the man of the world surrounded by such environments as to make him forget the impermanency of youth, is caught in the net of folly to be ultimately released by the hand of death.

The unconverted man, the unthinking fool, the materialistic egoist, the pessimistic ascetic, the feeble-minded agnostic, the unscientific evolutionist, the esoterically-inclined mystic, influenced either by his own impure astral and occult phantoms or by the experience of his own finite sensations, arrives at certain conclusions which become crystallised by a repetition of the process of sense-experiences.

A clear-thinking, cool-headed, sober, well-balanced, unimaginative, physically and morally perfectly developed, heroically strong, fearless in every action, compassionate and generous to every living creature, relying absolutely on the Law of Righteousness, renouncing the fleeting phenomena for the attainment of a permanent condition that knows no sin, sorrow or suffering—such were the characteristics of the Bodhisat, Prince Siddhàrtha, son of Raja Suddhodhana, of the royal line of Ikhsvâku of the Solar race.

Sir Edwin Arnold has popularised the life of this Indian Prince by writing his excellent poem, now so well known to most people all over the English-speaking world. The opening verse of the "Light of Asia" beautifully expresses the sentiments of every devoted follower of the Great Teacher:

> "......the Saviour of the World,
> Lord Buddha-Prince Siddârtha styled on earth,
> In Earth and Heavens and Hells Incomparable,
> All-honored, Wisest, Best, most Pitiful;
> The Teacher of Nirvâna and the Law."

What is there that is so sublimely sweet in the life of this Great Being, who leaving his palace when he was yet a young man, twenty-nine years old, renouncing all the pleasures that a prince requires, surrounded by bands of the most beautiful and lovely young princesses of the Sakya Royal House, spending the three seasons in the year in the three palaces built by his royal father in the city of Kapilavâstu, in the Sakya republic, in the slopes of the snowy range of the Himalayas? The absolutely perfect life of an all-embracing Love and the infinite wisdom that had found an embodiment in his life of holiness of 45 years as Buddha, the Tathâgato—the teacher of men and gods.

The student of Evolution, the searcher after truth, the lover of purity and wisdom, the scientific investigator of transcendental phenomena, the humanitarian altruist, the hermit who loves solitude and holiness, the calm and dignified philosopher, the wealthy philanthropist, can find no truer and a safer Guide that will take him to the elysium heights of the glorious cherished goal of perfect conscious Rest, than He who was worshipped by the hosts of divine Brahmas and Devas, the "King of Righteousness," the Teacher of Nirvâna-Dharma.

In the personality of this divine Teacher were found all the characteristics of a Great Being; and on the day of his birth auspicious signs symbolizing the marvellous and miraculous in nature manifested themselves and gladdened the hearts of all sentient beings.

Students of Pali literature reading the Mahâpadana Sutta, Achariya Abbhuta Sutta, Dhamma Cetiya Sutta, Sangiti Sutta, Lakkhana Sutta, Brahmajala Sutta in the Majjhima and Digha Nikâyas as well as the Mâra, Brahma and Devatâ Samyuttas of the Samyutta Nikâya of the Sutta Pitaka, for the first time, are brought face to face of the mysterious side of Buddha's life transcending other miraculous lives of previous and subsequent Saviours. In the Anguttara Nikâya of the Sutta Pitaka there are passages showing his more than divine nature and the place that the Tathâgato holds in the universe; and one is astonished to find how great is the ignorance of the non-Buddhist world

about the supreme greatness of the Great Being whose life has been a blessing to the many millions upon millions of human and non-human beings since his first appearance on this earth of sorrow twenty-five hundred years ago. He is the only Saviour who went beyond the territorial limits of his caste, creed and race to preach the doctrine of Universal Brotherhood and loving kindness to the innocent dumb animals whose lives were sacrificed at the altars of the blood-loving demons in Aryan and non-Aryan religions.

Man was recognised as man, not as an animal. The differentiation of man is not in color but in the righteousness of his life. In the Assalayána Sutta, Majjhima Nikáya the Buddha addressing the young Brahman Assalayána declared that the superiority of color as the criterion of greatness has no truth. Equality, Fraternity, Liberty, the watchwords of the French Republic, were taught to the Indian Aryans 2490 years ago by Sakya Muni. Above color, caste, creed was Dharma—the divine Law of Righteousness—and in the Agganna Sutta of the Majjhima Nikáya, the supreme nature of Dharma was emphasized and accentuated and the pretensions of caste-organisers were shown to be baseless.

The divinity of manhood is based not upon physiological but upon psychological and ethical grounds and this psychological truth, the Buddha taught to King Ajâtasattu of Magadha in a beautiful discourse called the Sámannaphala Sutta, the second Sutta in the Digha Nikáya. In the many Suttas of the Samyutta and Anguttara Nikayas, the sublimity of a noble life of manhood is accentuated; and the unconverted ignorant man gurded by his finite senses, experiencing the results of contact with the objective and subjective phenomena, not grasping the subjective truth, penetrates into objective mystic realms, and by occult and realistic processes attempts to find the goal, only to revolve in the wheel of cosmic birth and rebirth. Having found out the truth of the doctrine of Nirvána and realizing the utter uselessness of depending on rituals, cosmic devas and a separate objective existence of sense-perceptions the Teacher began to teach not only human beings, but the very gods who were in blissful ignorance of the truth that even the gods must some day die. Asceticism and epicurean sensualism the Buddha condemned as ignoble, unworthy of the noble-minded youths who wish to realize Truth in this present life. The salvation which was to be obtained by human and animal sacrifices, by morbid asceticism, by speculative metaphysics and by hypnosis was shown to be a magician's paradise. There was no reality in any one of them, on the contrary these practices lead the man into conditions of mental and bodily suffering. The unchanging laws of the universe cannot be set aside by sacrifices, nor can man hide from the evil deeds he had committed, and no god can violate the laws and prevent growth, decay and death of cosmic things. Rejecting the theories of the metaphysicians, agnostics, materialists, mystic occultists, creationists, nihilists, fatalists, the Tathágato taught the law of change from the atom to the highest objective Brahmaloka. That as a seed sown will generate if all the necessary conditions are favourable, so man by doing evil Karma in thinking evil and coveting others' things is continually manuring and watering the soil of his own future existences. So long as he does evil, so long will he be bound by the fetters of Karma. Absolute abstinence of evil and the positive accomplishment of good in word, deed and thought, without aspiring to be born in a changing world, ever onwards and upwards, Nirvâna as the goal was the sublime, progressive Doctrine that the Tathâgato enunciated and proclaimed to the highly civilized Aryans of Middle India 25 centuries ago. The Doctrine spread far and wide and India became the holy mother of the millions of Japanese, Chinese, Burmese, Tibetans, &c. A thousand and five-hundred years the Light gave light to India; and then it was extinguished by the ill winds that began to blow from the South and West. The Doctrine of Purity, Compassion and Action was destroyed, and for a thousand years India has suffered. A new era has dawned. May this sublime Doctrine again be brought back and replanted! And surely it will thrive again.

Anagarika H. Dharmapala.

PRESS OPINIONS ON THE "ARYA."

The Hindu :—It must be pronounced a good beginning. * We welcome this new magazine as another unit in the countless influences which are helping to mould modern India.

The Madras Mail :—Contains a number of interesting articles and notes bearing upon Hindu religion and philosophy. The *Arya* is a very useful addition to the very small number of periodicals devoted to the cause of Aryan philosophy and literature.

The West Coast Spectator :—We have read and enjoyed that excellent newly started monthly, the *Arya*** It is bound to take a high place among the periodical literature of India. The subjects treated are well chosen and are learnedly and yet lucidly handled ** We wish the journal success.

Drinking-Water and Health.

(*Continued from page* 119.)

Yâjnavalkya has laid down that one should not commit nuisance in a river, road, water, etc., and that one should not throw into water spittle, blood, ordure, urine, or semen; and as the sight of water may tempt one to pollute it, it has been further laid down that nuisance should not be committed even facing the water:

नतुपेहन्नदीच्छाया वर्त्मगोष्ठांबुभस्मसु ।
नप्रत्यग्न्यर्कगोसोमसंध्यांबुस्त्रीद्विजन्मनः ।
ष्ठीवनासृक्शकृन्मलेरतांस्यप्सुर्नाक्षेपत ॥

As for ablution, Yâjnavalkya has distinctly ordained that it should be performed with uplifted water, *i.e.*, water removed by means of a vessel from the source of water:

गृहीतशिश्नश्चोत्थाय मृद्भिःअभ्युद्धृतैःजलैः ।
गन्धलेपक्षयकरं शौचंकुर्यात अतन्द्रितः ॥

So also Daksha and Vasishtha:

तीर्थशौचं नकुर्वीत कुर्वीतोधृतवारिणा ।
उद्धृताभिरद्भिः कार्यं कुर्यान्नस्नानमनुद्धृताभिः ॥
ननद्यांमेहनंकार्यंनपथिनंचवर्त्मनि ।

MANU holds strong views on the subject of pollution of water. He has also prohibited the committal of nuisance in water, roads and on river-banks. He has distinctly ordained that urine or fœces, or spittle, or clothing to which fœcal matter might be adhering, or blood, or poisons, should not be thrown into water. By grouping poisons and the other impurities together, he seems to have been fully alive to the danger of such pollutions:

नमूत्रंपथिकुर्वीत नभस्मनिनगोव्रेज ॥
नफालकृष्टेनजले नचित्यांनचपर्वते ।
नजीर्णदेवायतने नवल्मीकेकदाचन ॥
नससत्वेषुगर्तेषु नगच्छन्नापि चोत्थितः ।
ननदीतीरमासाद्य नचपर्वतपस्तके ॥
वाय्वग्निविप्रमादित्या नपःपश्यंस्तथैवगाः ।
नकदाचनकुर्वीत विण्मूत्रस्य विसर्जनं ॥
प्रत्यग्निप्रतिसूर्यंच प्रतिसोपोदकद्विजान् ।
प्रतिगांप्रतिवातंच प्रज्ञानश्यातिमेहतः ॥

नाप्सुमूत्रंपुरीषंवा ष्ठीवनंवासमुत्सृजेत् ।
अमेध्यलिप्तं अन्यद्वा लोहितंवा विषाणिवा ॥

VA'LMIKI cannot conceive of a higher sin than that of polluting drinking-water. He makes Bharata say in Ayodhyâkânda:

पानीयदूषके पापं तथैव विषदायके ।
मत्तदेकः सलभतां यस्यार्योनुपतेगतः ॥

We might go on multiplying these extracts, but as all the Smritis contain similar injunctions, very often in the same words, we shall refrain from quoting any further. It could be seen from these extracts how strongly the filthy customs of modern Hindus have been disapproved of and prohibited. It is the intelligent Brahmins of the villages which stud the banks of our sacred rivers as the Cauvery, the Krishna, and the Godavery that set a bad example for the other classes to follow and pollute the rivers which supply drinking-water to thousands and thousands of people. The sanctity of a river will certainly not be increased by contact of its sacred waters with filthy bottoms. The Cholera-microbes adhering to the bottoms of all individuals are exactly alike and have been recently proved to be transmitted to places at least 15 miles down the rivers. One single Cholera-microbe introduced into the river Cauvery will multiply enormously and travel down the river and cause disease along the banks for at least 15 miles. Hence one can never be too careful in following the injunctions of our Smritis which are in complete accordance with the most modern views of Bacteriology and Hygiene. If you ask any orthodox Brahmin as to why he pollutes the rivers and tanks, he will tell you that a river can never become impure as it is always being purified by flowing, and that a mass of water in which a cow can drink is also never impure. But we are afraid that these so-called orthodox people have absolutely no knowledge of their Smritis which they *think* they are following conscientiously. Here is what MANU says:

मृत्तोयैः शुध्यतेसोध्यं नदीवेगेनशुद्धति ।
रजसास्त्री मनोदुष्टा सन्यासेन द्विजोत्तमः ॥
आपः शुद्धाभूमिगता वैतृष्ण्यं यासुगोर्भवेत ।
अव्याप्ताश्चेतअमेध्येन गन्धवर्णरसान्विताः ॥

And VISHNU has said:

भूयिष्ठं उदकंपुण्यं वैतृषण्यंयत्रगोर्भवेत ।
अव्याप्तंचेत् अमेध्येन तद्वदेवशिलागतं ॥

It is only said that a river is purified by its current. That is one of the methods of purification going on in Nature. But there is a limit to its purification. If no further increment of filth be added to a river, it will purify itself in a short time. But if you go on adding filth day after day, the accumulation of filth takes place more rapidly than the oxidation and removal of filth by natural processes; because a means of purification has been mentioned, it does not follow that we should go on polluting the river to our utmost extent. A licentious woman can quite as well claim to be chaste, because she is said to be purified by her menses. Again, as to the ponds and tanks, it is said that the ground or the soil on which the water stands should not be अमेद्यलिप्त. How can it be so if the bank be used as a latrine, or if the water be used for ablution? For in the latter case, the filth would subside in a short time to the bottom, and the soil at the bottom would be अमेद्यलिप्त. Hence there is absolutely no justification for the pollution of rivers and tanks and the neighbouring banks, We wish the various village Panchâyats, Unions, and Municipalities would strictly enforce the punishment laid down in Vishnu-Smriti, *viz.*, a fine of 100 *panams* and *the removal of filth by the offender himself*.

In order to convince our readers that the dangers resulting from pollution of drinking-water are not imaginary, we shall give a short list of diseases that might be caused by impure drinking-water and quote some definite instances of the causation of such diseases. The disease caused by water may be divided into three classes: the 1*st* including the diseases caused by the presence in excess of various salts and dead organic impurities, such as diarrhœa, dysentery, dyspepsia, goitre, calculi and lead-poisoning; the 2*nd* including the diseases caused by the ova of various worms, such as round-worms, thread-worms, guinea-worms and elephantiasis; and the 3*rd* including the diseases caused by pathogenic Bacteria, such as cholera and typhoid fever.

As Elephantiasis (or filiariasis as we call it), Cholera and Typhoid fever are typical instances of water-borne diseases, I shall go a little into detail into the mode of propagation of these diseases. Cholera and Typhoid fever are caused respectively by the invasion of the body by the Cholera-microbes and the Typhoid-microbes respectively. In the case of Cholera the microbes are found in the interior of the intestines where they manufacture a specific poison which, on being absorbed into the system, produces the specific symptoms of Cholera —vomiting, purging cramps, prostration and death. Both, the vomit and the stools contain myriads of Cholera-microbes. In fact the microbes leave the body through either end of the alimentary canal. If the vomit or the stool come in contact directly or indirectly (through polluted vessels, clothing, soil, etc.), with water, the water will be polluted with the specific Cholera-microbes. And such polluted water when drunk by other individuals will produce Cholera. Even if the smallest trace of the vomit or the stools from a Cholera-patient find its way into the water-supply of a town, an epidemic of Cholera might break out in the town. The addition of a teaspoonful of Cholera-vomit or stools to the head-water-works at Kilpauk will be enough to cause a widespread epidemic of Cholera in Madras, inasmuch as the microbes multiply enormously in twenty-four hours. In order to convince the reader that Cholera is thus spread by means of water, I shall quote some definite instances from the literature on the subject beginning with the Broad Street pump case investigated by the illustrious Dr. Snow.

In 1854, Cholera broke out around Golden Square Soho, London, the chief features of this outbreak being its suddenness, its fearful violence and the large number of individuals simultaneously attacked in different parts of the districts in the centre of which was located the Broad Street pump. It was also noteworthy that Cholera cases were all confined to a three minutes' walk all round the pump. Though the water of the well was grossly impure, it was in great repute among the neighbourhood for drinking purposes and was much liked, being cool, sparkling with carbonic acid and keeping well in consequence of the large quantity of saline matter it contained. Dr. Snow found on investigation :

1*stly*—that the excreta of a child who had been ill with Cholera in No. 40, Broad Street had been emptied into a cesspool situated only 3 feet from the public pump situated in Broad Street;

2*ndly*—that the bricks of the cesspool were loose and that there was leakage of its contents into the well;

3*rdly*—That the outbreak was confined principally to near about the pump;

4*thly*—That 61 of the 73 persons who died during the first two days had been accustomed to drink the pump water only;

5*thly*—that no less than 9 *per cent.* of the workmen in a factory where this water was used, died daily;

6thly—that 70 men employed in a Brewery in the same street and who never drank this water escaped Cholera altogether; and

7thly—that the water of the pump when carried many miles away and drunk by an individual living in a different place caused Cholera in that individual.

The last of these facts was of course the most interesting one. There occurred during this epidemic a single case of Cholera in a woman living at West-end, Hampstead, many miles away from Broad Street. This woman had formerly lived at Broad Street, but had not been there for many months. But a cart went daily from Broad Street to West-end taking out amongst other things a large bottle of water filled from the pump in Broad Street, because the lady in question liked this water. She had drunk it all her life and preferred it to all others. A niece of this who was on a visit to this lady during the epidemic also drank this water. When she returned to her residence in a healthy part of Islington she was attacked with Cholera, and died. At this time there was no Cholera in West-end or Islington.

The last proof of the transmission of Cholera by water was found in the subsidence of the epidemic soon after the closure of the pump.

The Cholera epidemic of Hamburg in 1892 is another remarkable example of the transmission of Cholera by water. Hamburg, Altona and Wandsbeck are three towns which adjoin each other and really form a single community. Wandsbeck obtained filtered water from a lake, Hamburg obtained its water in an unfiltered condition from the Elb just above the town, while Altona filtered its water derived from the Elb below the town. While the epidemic of Cholera was severe in Hamburg, Wandsdeck and Altona were nearly quite free from the disease, except for a few imported cases from Hamburg, although the conditions of soil, buildings, sewerage, population, etc., were exactly the same in these three places.

Again, during one of the Cholera epidemics at Baku, one of a number of Persian labourers fleeing from the infected place died of Cholera during the night's halt close to the village of Dashkesan. The dead man's companions thinking that they would not be allowed to enter Persia if the authorities knew of the cause of death of their comrade, decided to throw the corpse into a well which provided the whole population of Dashkesan with drinking-water. On the following day Cholera broke out in the village, and there were 17 deaths on the first day of the epidemic. It is for the reader to draw his own conclusions from this extract from the Report of the first Conference of Caucasian Physicians.

To come nearer home, Cholera once broke out in the Yerranda Jail, Poona, attacking 24 out of 1,279 prisoners. It was found that 22 of these 24 cases occurred amongst a batch of 134 prisoners employed as a road gang. It was also found that the road gang drank of water from the Mootla river a little below the spot where the clothes of 2 Cholera-patients from the village had been washed and their bodies burnt a few days before. The rest of the prisoners drank the usual water-supply laid on from a lake near Poona. Of the 2 cases, one had drunk water that had been standing in the Cholera-ward, and the other was sleeping near a Cholera case, the patient vomitting in his immediate vicinity.

P. S. CHANDRASEKAR.

(*To be continued*).

Parvatiparinaya and the age of Ba'na.

PA'RVATIPARINAYA or the wedding of Pârvatî and Parames'vara is a drama by Bâna, the famous author of Kâdambarî. *Bânôchchhishtham jagat sarvam*—is the Sanskrit saying, meaning that all Sanskrit literature is but the refuse or leavings of Bâna's words. The drift of this saying is that all the rest of Sanskrit literature put together would not be equal to what Bâna has least carefully written. That the author justly deserves the praise would be plain to every student of Kâdambarî and Harsha Charita his greatest works in prose.

To show to the world that he was in no way inferior in the field of dramatic art, Bâna has written his small but most exquisite play of *Pârvatîparinaya*. As is well said in the prelude of the play itself, no other Sanskrit drama can approach this little one of Bâna's in its completeness of arrangement, in the abundance or depth and in the beautiful delineation of characters as suited to the occasion.* In *Kâdambarî* the style is, in some places, a little harsh and devoid of natural flow. But in the drama before us, the poet charms us with a most natural and melodious flow of sweet words. More than threefourths of the verses of this drama are *A'ryâgîtis*—most musical to the ear. His description of the house and surroundings of Hima-

**Samvidhânasya sâmagryam rasanâm paripushtatâ, Sandharbha—saukumâryam cha sabhyânâm ramjane kshamam.*||

vat, of Indra's Council, Pârvatî's penance and S'iva's wedding are extremely natural and simple.

The story of this drama is borrowed from the *S'ivapurana* and has, we find, been also worked out in the Kumâra-Sambhava of Kâlidâsa. Only so far as the incidents of the story go has Bâna borrowed, but the play is purely his own.

It would be well at this point to dwell on the time at which this great author flourished. So far as antiquarian researches have gone till now, we find that Bâna, the author of *Kâdambarî*, flourished in the court of Sîlâditya of Kanauj, about the middle of the seventh century A. D. Mayûra the father-in-law of Bâna, was a fellow-poet in the same court. And in a work called *S'ârngadharapaddhati* we find that Bâna and Mayûra flourished in the court of S'rî Harsha. This S'rî Harsha is the same as S'îlâditya of Kanauj. We can therefore pretty well fix the age of Bâna at about the middle of the 7th century A. D.

As appears from the opening part of this play itself Bâna was born in the *Vatsagotra** —more popularly known as *Srî Vatsagotra*—and other records mention that his father's name was Chitrabhânu. Mayûra was Bâna's father-in-law and fellow-poet. But this latter relationship brought on constant disputes between them. They were always falling out with each other as to who was the better of the two. There was no Pandit equal to decide this question in Kanauj. So, S'ilâditya had them sent up to Kashmir which during those days was a great nursery of Sanskrit poets. And on examination there, Bâna was decided to be the better of the two. And this only made matters worse. The father-in-law and son-in-law began to hate each other still more. Mayûra on one occasion gave up even his fatherly affection towards his daughter and accused her as *Chandî*—cruel woman. And she also, banishing all kindness to her own father cursed him in return and wished him to become a leper. And as she was a great *pativratâ*—chaste and loyal wife—her words instantly had effect and Mayûra became a leper. And he was no ordinary person. Being one of the firm devotees of the Sun-god, he sang one hundred stanzas now extant as *Mayûra-S'ataka* in favour of that deity and the leprosy left him at once. This miracle produced such an impression in the mind of the king that he began to respect Mayûra as a Heaven-favoured sage. And as was sure to be the case, Bâna was instantly roused, and to display to the world that he was none the less favoured by Heaven he cut off both his arms and composed in the same metre as Mayûra's his Chandikâsataka in honour of his goddess. The story says that he also had his arms back. Anyhow these legends go to prove that the father-in-law and son-in-law were not living in friendly terms.

Pârvatiparinaya, though it is now a text-book for the University examinations for the past few years in Madras, has not been a popular drama with the Hindus in Southern India. Its place was usurped by a most modern and several times inferior work called *Jânakîparinaya*. At last the Hindus in Southern India have recognised the superiority of Bâna's work, and Pârvatiparinaya is now read in every village where Sanskrit is read. There is a very beautiful *Marathi* translation of this charming drama —prose for prose and verse for verse—by Pandit S'rî Parasurâma Ballâla Godbole, which will be of great help to all students of Sanskrit who know *Marathi*. The original in Sanskrit and the Marathi translation in juxta-position have been published by the Dakhan Prize Committee.

S. M. NATESA SASTRI.

* *Asti Kavi-Sârvabhaumo—Vats—ânvaya-jaladhi-sambhavô Bânah.*

Translations.

BRAHMA-GITA.

[The Skânda is the twelfth of the eighteen Puranâas expounded by Sri Veda Vyâsa. It is divided into six Samhitas or Books, of which the Sûta-Samhita consists of four Cantos, the last treating of the glorious pre-eminence of Jnâna-Yajna. The Brahma-Gitâ, of which the following is the translation, forms the second Part of the last Canto of the Sûta-Samhita. For the reoson that it was inculcated to the Devas (Gods) by Brahmâ, it is called the Brahma-Gitâ, in the same way as Bhagavat-Gitâ is so called from Bhagavân S'rî Krishna who taught it. The word *Gita* means a song.]

CHAPTER I.

The Sages, addressing Sûta-Muni, said :

1. "The whole has been related to us by you both in the abstract as well as in detail. We are now desirous to hear the unrivalled Brahma-Gitâ.

["Sri Mâdhavâchârya, more popularly known as S'rî Vidyâranya, commences his learned commentary on the Brahma-Gitâ with the following benedictory verses :

"I depend upon a certain Instructor, seated in the posture of Vîrâsana, and wearing braided hair, tawny like the lightning, and manifesting by his hand the symbol of Knowledge (Chinmudrâ)."

"Salutations to the lotus-like feet of the Preceptor, the illustrious Sankarânanda, whose one virtue consists in the devouring, as if in sport, of the crocodiles *i.e.*, the great illusions."

With a view to prove that the knowledge of the identity of the Universal Spirit with the Individual Spirit, which is derivable solely by means of the Upanishads, is described as the means of final emancipation, and that in a way that this principle is admitted by all the sects, the author introduces, with the word *Bhavalá*, the interrogation of the Sages for the purpose of narrating the Brahma-Gîtâ, which fully explains the significance of all the Upanishads, such as the Aitarîyaka and Taittarîyaka.]

2 and 3. "Being the disciple of the great Krishna-Dvaipâyana, who is the treasury of all the gems of lores, you are well informed. In fact there is no treatise which you are not versed in. Please narrate (Brahma-Gîtâ), if you are gracious to us."

Sûta replied :

4. "I shall with pleasure narrate the unrivalled Brahma-Gîtâ, and hear you therefore attentively, oh sages that meditate upon the Supreme Spirit!

5—7. "In the ancient days, in a different Kalpa, all the celestials met together agreeably, and after having for a long time discussed and performed severe austerities, became doubtful in their minds as to the entity dealt with by the Vedas. The celestials, the great Sages, for the purpose of having their doubts cleared, proceeded to the place where resides the omniscient and all-knowing God Brahmâ, the illustrious Lord of the worlds, who is highly gracious and always intent upon the welfare of his devotees.

[The author narrates the ancient legend for the purpose of explaining it (Brahma-Gîtâ). *All-knowing God*: The word *Sarvajna* means 'having general knowledge of everything,' and *Sarvavit* means 'one who knows everything in details also.' Or, the word *Sarvajna* may be explained as 'all and knowing,' *i.e.*, one whose form is the whole universe and whose body has the one characteristic of Knowledge. The Supreme Soul that possesses these attributes, when characterised by the quality of Rajas, becomes Brahmâ for the purpose of creating all the worlds. Such a form of the Supreme Spirit is described in the Vedas thus:—'Who is omniscient and all-knowing and whose penance consists in knowledge.']

8—13½. "On one of the delightful peaks of the Meru, which is inhabited by all the contemplators of the Supreme Spirit, which is the resort of Yakshas, Râkshasas, Gandharvas (celestial choristers), Siddhas and the rest, which abounds in all kinds of gems, which is variegated with all kinds of mineral ores, which is resounding with the sounds of the coveys of birds, which is surrounded by diverse holy waters, which contains crores of caves and abounds with mountain torrents, which is exceedingly pleasant and has a profusion of the six kinds of tastes, sweetness and the rest, there is a very extensive forest named Brahmavanam, one-hundred Yojanas in length, and one-hundred Yojanas in breadth, surrounded by lakes and abounding with all kinds of birds and all kinds of beasts, as well as with sweet water and roots and fruits, and with trees whose fragrant blossoms are covered up by whirling bees, where the heat as well as the wind are gentle, and where the moonligh t is sweet.

13½—24. "In its midst is a golden city, resembling the rising sun, having nine ramparts and eighty gates, which is guarded by crores of gate-keepers, endowed with great strength and armed with weapons such as swords, javelins and bows: which is scattered over with flower-beds, and decked with pitchers full of water, burning lamps, wreaths of flowers, wonderful paintings, and rendered resplendent with innumerable walls, garlands of pearls, and decorated with canopies of pearls, and with pennons touching the clouds, and with lofty pendants, abounding with dancing and music and with bevies of courtezans, with all kinds of musical instruments and cymbals, full of low, middling and loud sounds, horns resounding with the sounds of the Vedas, Smritis, Puranas and Itihâsas, reverberating with all kinds of learning, and inhabited by the Omniscient, extending up to the bottomless moat, and having fortifications, possessing crores of chariots, crores of crores of elephants, and thousands of crores of crores of horses, and which is always guarded by innumerable soldiers, endowed with immeasurable strength and wielding arrows and other missiles. It is accessible to the meritorious, and inaccessible to the wicked.

25—34. "Inside the city is a hall, pure and having stone-pillars, endowed with all the charms and all decorations, wherein the pendants contain images of animals, in which the Kalpa-tree is planted, and which contains the carvings of the faces of lions, which resounds with the hum of the bees, and wherein is placed a soft bed and a canopy made of gems; and in it always resides the Lord Brahmâ whose shape consists of the words and the entities, with the goddess Sarasvatî, whose form consists in the letters. Having proceeded thither, the celestials beheld the Lord of the worlds, shining with the splendour of the diadem set with all kinds of gems, wearing ear-pendants made of gems, of gracious countenance, auspicious, decked with all the gems and garlands, whose arms were decorated with the armlets set with inestimable gems, wearing wonderful brace-

lets and rings and upper-garments and white sacred threads, dazzling with the lofty waistband set with all the stones, whose body is smeared all over with the paste of sandal, *Agaru* and camphor, and bedizoned with diverse garlands strung with fragrant flowers, wearing a white cloth and possessing the sheen of molten gold, who is eternal and makes everything lustrous by his innate splendour, the highest of the high, whose lotus-like feet are adored by the best of the celestials, demons, and the sages.

35—38. " On beholding him who is the creator and the witness of all and who is beyond darkness, the celestials felt supreme delight, and expressed joy in their eyes and faces. They were beside themselves, with joy felt the hair on their person standing on end, and were faltering in their speech. Immersed in the delight that sprang within them, and having all their darkness dispelled, and having placed their folded hands on their heads, and prostrated themselves on the surface of the earth, all the celestials, in a body, extolled the Grandfather of all the worlds, the delighted Lord who was surrounded by the pure, who is the giver of salvation to those engaged in meritorious deeds, and who is the inflictor of miseries upon those of wicked deeds.

[*Surrounded by the pure*: Surrounded by the immaculate, the sages like Sanaka.]

39. " ' May salutations be to Brahman who sleeps upon the ocean of milk of the knowledge of the Supreme Spirit, and who confers spritual wisdom upon those solicitous to learn the true nature of the Supreme Spirit.

[*Those solicitous......Supreme Spirit*: To those who are solicitous of emancipation and are desirous of visualizing the true characteristic of Brahman which is beyond the transmigratory existence and consists of the one and unbroken essence of Existence, Knowledge and Happiness,—imparting the instruction that their individual inner self is the form of the above-described Brahman.]

40. " ' May salutations be to the root of release from the horrid transmigratory existence for those that are immersed therein, who is the witness of all objects, and who is devoid of all evidence.

[*Witness of all objects*: Who is the witness at all times of all objects, *i. e.*, who illuminates by means of his self-consciousness, that is not permeated with the tests of knowledge. *Devoid of all evidence*: To the One who on the attainment of true knowledge, transcends Ignorance (Nescience) and its effect, the evidence of knowledge.]

41. " 'May there be salutations to Brahman the giver of all, blessings, and the dispeller of all duality and who is the witness of all in all conditions of existence.

[*Witness...existence*: Who in all the vicissitudes such as wakefulness, of all the creatures, remains in the form of the consciousness of the witness.]

42. " ' May salutations be to that Supreme Soul, transcending the highest of the high, whose form consists of the individual souls of those that have attained spiritual wisdom.

[*Transcending...high*: The manifested principles, such as Mahat, are superior to their effects (the lower cosmic manifestations) such as the elements. The unmanifested, otherwise called Máyá, is superior to it (the manifested principle). Hence the meaning is: ' To him who is devoid of that (Maya).']

43. " ' Salutations to the purifying sun of the lotus-navelled (Vishnu), who is sprung from the lotus, who wears lotuses, and who is adorable with lotus flowers.

44. " ' May salutations be to the best of the celestials that brings about the satisfaction of the gods like the sun and who bestows happiness upon the celestials, the demons, the human beings, and the like.

45. " ' May there be salutations to Brahmâ, the eye of the universe, whose form consists in immaculate knowledge, who is knowable by means of the Vedas, and who is the treasure of philosophical wisdom.

[*The eye of the universe*: Who, like the eye, renders manifest the whole universe.]

46. " ' Salutations to Brahmâ, who is subject to no destiny, and who transacts in accordance with the aphorisms of precepts, and who bestows knowledge upon those engaged in the deeds prescribed by the Sâstras.

[*Subject to no other destiny*: Having no other *Vidhi*, *i. e.*, ' Creator' for himself.]

47. " ' Salutations to Virinchi, who is highly pure, and who puts an end to the miseries of the pure, and who destroys the ocean of grief of the penitent.

48. " ' Salutations to the Deity having gold in his entrails, who resides on the golden mountain, who is attainable by means of the gift of gold, and who is fond of gold and the like.

49. " ' May salutations be to the calm Deity having hundred enjoyments, who confers wisdom regarding Sankara (here used in the sense of I's'vara), and who bestows knowledge only upon those practising contemplation of the Supreme Spirit.

[*Hundred enjoyments*: The meaning of the word S'atánanda is ' one whose happiness is multiplied hundredfold,' or ' one whose happy existence lasts one hundred (Brahma's) years.']

50. " ' May salutations be to that Deity from whom all happiness takes its origin, and who confers happiness on those mortals that are devo-

tees of S'ambhu (Brahman) and who is hostile to those devoid of knowledge respecting S'ankara (I's'vara).

51. " 'Salutations to the self-existent God that is eternal and confers self-existent spiritual wisdom, who is independent, and who is himself in the form of the Supreme Spirit.

52. " ' Salutations to Druhina who inflicts misery upon those wicked persons that delight in sinful acts, and who imparts his self to the other creatures.

53. " ' May salutations be to the Deity, that is adorable and who has none other to adore, who is the donor of blessings to the virtuous, who is the most supreme of the best, and who has four faces.

54. " 'Salutations to the Deity that has the appellation of Prajâpati (the Lord of offspring), and who is the lord of all the creatures, who is engaged in the performance of the Prájápatya sacrifice, and who is the bestower of wisdom.

55. " ' Salutations to the (universal) grandfather that is devoid of delusions such as parental relationship, whose form is unattainable to the tale-bearers and who is tender-hearted.

56. " ' Salutations to the creator of the universe, the enjoyer of the universe, the sustainer of the universe, the supreme spirit, who has no desire to behold anything in the universe, and who is the light of knowledge.

57. " ' May salutations be to the holy supreme spirit that has passed beyond the universe, who is (himself) the universe, who is the witness, bereft of the universe and the sole evidence of whose perception consists in his innate nature.

[*Sole evidence............lustre*: Whose only evidence of knowledge is his self-consciousness consisting of his innate lustre. The idea is that he shines only by means of the lustre of his self and is (therefore) not cognizable by any other evidence of knowledge.]

58. " ' Salutations to the Deity that is extollable and that is devoid of extolment, who is in truth in the form of extolment, and who confers happiness upon all the extollers.'

[*Devoid of extolment*: Extolment is the description of the characteristic features (Gunas) pertaining to the objects (Gunis), and that cannot be in the case of Brahman who is in reality devoid of characteristic features. Therefore he is devoid of extolment.]

59. " Having thus extolled Brahmâ with devotion, the descendants of Aditi (the celestials) gently asked for the object-matter of all the Vedas.

[*Object-matter*: They wanted to know of what nature that entity is which is in substance dealt with by all the Vedas.]

60. "And Brahmâ, the chief of those possessing spiritual knowledge, who is praised by all the Vedas, explained in a lofty tone the best interpretation of the Vedas."

Thus ends the first chapter of the Brahma-Gîtâ in the latter portion of the Yajna-Vaibhava Khanda of Sûta-Samhita in the Skánda-Purána.

T. V. VAIDYANATHA AIYAR.

The Castes and the Va'yu-Pura'na.

The next " sensible and honest attempt" is in the Puranas. R. C. DUTT says that in the Vâyu Purâna we are told that in the first or Krita age, there were no castes, and that subsequently, Brahmâ established divisions among men according to their works :—

" Those of them who were suited to command and prone to deeds of violence, he appointed to be Kshatriyas, from their protecting others. Those disinterested men who attended upon them, spoke the truth, and declared the Veda aright, were Brahmins. Those of them who formerly were feeble, engaged in the work of husbandmen, tillers of earth, and industrious, were Vaisyas, cultivators and providers of substance. Those who were cleansers and ran about on service, and had little vigour or strength were called Sudras."

He further contends that accounts more or less similar to the above, occur in the other Puranas also. The eighth chapter of the Vayu-Purana which is headed as the Chaturasrama-Vibhâga or ' the division into four orders,' is extremely prolix and confused, full of repetitions and at times unintelligible also. It will be very wearisome to extract the whole chapter here. So I shall give here only those Slokas that have a direct bearing upon our subject .—

ततः सर्गेह्य वृब्धेसिसृक्षोर्ब्रह्मणस्तुवै ॥ ३६ ॥
प्रजास्ताध्यायनस्तस्य सत्याभिध्यायिनस्तदा ।
मिथुनानांसहस्रंतु सोऽसृजद्वैमुखात्तदा ॥ ३७ ॥
जनास्तेह्युपपद्यन्ते सत्वोद्रक्ताःसुचेतसः ।
सहस्रमन्यद्वक्षस्तो मिथुनानांससर्जह ॥ ३८ ॥
तेसर्वेरजसोद्रक्ताः सुषुमिणश्चाप्यसुषुमिणः ।
सृष्ट्वासहस्रमन्यत्तुद्वन्द्वानामुरतः पुनः ॥ ३९ ॥
रजस्तमोभ्यामुद्रक्ताईहाशीलास्तुतेस्मृताः ।
पद्भ्यांसहस्रमन्यत्तु मिथुनानांससर्जह ॥ ४० ॥
उद्रक्तास्तपसासर्वे निश्रीकाह्यल्पतेजसः ।

Afterwards when the creation had been suspended, as Brahmâ was desirous tc create, and fixed in his design, was meditating upon offspring, he crea-

ted from his mouth a thousand couples of living beings, who were born with an abundance of goodness (Sattva) and full of intelligence. He then created another thousand couples from his breast. They all abounded in passion (Rajas) and were both vigorous and at the same time destitute of vigour. After creating from his thighs another thousand pairs in whom both passion and darkness (Rajas and Tamas) prevailed and who are described as active—he formed from his feet yet another thousand couples, who were all full of darkness, inglorious and of little vigour. In Sloka 36, Creation is said to have come to a standstill—it is not explained in what way. Then in the succeeding Slokas we have an account of the creation of four different classes of human beings possessed of different qualities, from four different members of the Creator's body. These four classes correspond to the four castes although they are not so named in the text. Then Slokas 42 to 62, in which the state of physical happiness, absolute and universa equality, the means of subsistence and enjoyment are depicted, have nothing to do with us. Sloka 62 appears to countenance the statement that no division into castes or orders prevailed during the Krita age—the age of perfection :

वर्णाश्रमव्यवस्थाच नतदाआसन् नसंकरः ।

This seems to support the statements of R. C. DUTT and others, but in construing a passage we should interpret it consistently with what has gone before and with what comes after. If this passage means that there existed no division into castes or orders, what is the meaning of the above-quoted Slokas 36-41, in which distinct mention is made of four different classes of human beings possessed of four different qualities? Again, how could this Sloka in this sense be reconciled with Sloka 75 and Sloka 138 which follow? :

मन्वन्तरेषुसर्वेषु चतुर्युगविभागशः ।
वर्णाश्रम ।ारकृतः कर्मसिद्धोद्भवःस्मृतः ॥ ७२ ॥

Here s an assertion that in all the Manvantaras, according to the division of the four Yugas (Krita included), there is declared to have existed a perfection effected by the observance of the castes and orders, and arising from the fulfilment of works. Thus a perfection is said to have existed, even in the Krita-Yuga, effected by the observance of castes and orders and arising from the fulfilment of works. This Sloka is inconsistent with Sloka 62 as interpreted above. Further, in Slokas 138-140 we are told :—

सिद्धात्मानस्तुयेपूर्वं व्याख्यातः प्राक्कृतैमया ।
ब्रह्मणोमानसास्तेवै उत्पन्नायेजनादिह ॥ १३८ ॥
शन्ताश्चसुषुभिणश्चैव कर्मिणोदुःखिनस्तदा ।
ततःप्रवर्तमानास्ते त्रेतायांजज्ञिरेपुनः ॥ १३९ ॥
ब्राह्मणाः क्षत्रियवैश्याः शूद्राद्रोहिजनास्तदा ।
भाविताः पूर्वजातिषुकर्मभिश्चशुभाशुभैः ॥

"Those perfect beings, who were described as existing formerly in the Krita—the mind-born children of Brahmâ, who had been produced in this world when they came from the Janolôka, some of whom were tranquil, some fiery, some active and some distressed—were again born in the Treta as Brahmins, Kshattriyas, Vaisyas and Sudras and injurious men governed by the good and bad actions performed in former births."

It is clearly mentioned here that the four different classes said to have existed in the Krita age in Slokas 36-41, were again born in the Treta as Brahmins, Kshattriyas and Vaisyas. *Now* the four orders are enumerated by name, whereas there *they* are not. Thus if the interpretation of Sloka 62 as given above be accepted, it clashes with the preceding and the succeeding Slokas. Therefore Sloka 62 should be understood to mean that the different Dharmas and A'charas of the different orders were not clearly prescribed in the Krita age. Then the four castes were not bound by hard and fast rules which we observe in a later age. By this we should not suppose that the caste-system itself did not exist, that all people were of one and the same order and that the whole was a confusion. For, it is clearly stated in the Sloka itself that there was no confusion or mixture *nasankarah*, in spite of the fact that the different Dharmas of the different castes were not prescribed. In that age each caste knew its own duty, and hence no need was there for its clear enunciation. This is exactly what we were told in the Râmâyana also, as we saw in the previous paper. Thus in the Vâyu-Purâna the existence of the caste-system during the Krita age is admitted clearly and not denied as alleged.

Hence, in conclusion, we find that every authority quoted by those who deny the prevalence of the caste-system during the Vedic age, goes only to strengthen tho contrary of that, to support which, these authorities are adduced.

T. K. B.

P. S.—Dewan Bahadur R. RAGHUNATHA RAO, in his article on 'the Aryan System of Caste' in the June No. of the *Arya*, states among others that the following are facts and are acknowledged as such by Aryas :—1. There was originally one or no caste; 2. It became four and more ac-

cording to the professions and conduct of the people; 3. These change and cause changes in the castes; 4. Higher castes have become lower; 5. Such changes are recorded in our Aryan works; 6. The caste, therefore, is made up of Birth, Samskâras, and virtues or conduct. With the last four we are not concerned now as they will be dealt with when we treat of 'How Caste is acquired—by birth, by Karma or by both.' But the first two assertive propositions are directly opposed to the conclusions arrived at after a perusal of the several articles on the castes that are appearing in the *Arya* from month to month. So we shall examine the authorities, on which Dewan Bahadur R. RAGHUNATHA RAO based his conclusions. Only two texts are quoted by him, to prove the above two facts, one from the 'Brihadâranya-Upanishad' and the other from the 'Moksha-Dharma' of the 'Sânti-Parva' of the 'Mahâbhârata.' From the article on "The Castes during the Epic Period" in the July number of the *Arya*, we find that the text from the 'Moksha-Dharma' of the Mahâbhârata does not at all give room even to the suspicion that originally there was only one caste or rather no caste, and that the division into four was made subsequently. True, there is no difference between the four castes in so far as all of them were created by Brahmâ himself. This fact that everything that exists was created by Brahmâ only and so Brahmâ is all, is exactly what is stated in the text from the Brihadâranyaka-Upanishad, and it is much to be regretted that the passage extracted therefrom (the 12th Mantra of the 4th Brâhmana of the 1st chapter) is not explained clearly with reference to the context. S'ri Sankarâchârya also is not correctly understood. In the 3rd Mantra it is stated :

"He did thus not feel delight. Therefore nobody when alone, feels delight. He was desirous of a second. He was in the same state as husband and wife are when in natural embrace. He divided this self two-fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea is of the whole. Thus verily has Yâjnavalkya declared it. This void is thus completed by woman. He approached her. Hence men were born."

Here, S'ankarâchârya understands by 'he,' Prajâpati. 'He approached her' means that Prajâpati under the name *Manu* 'approached her' by name S'atarûpa, his own daughter, under the notion that she was his wife. Hence from this union men were born. Thus in this Mantra the creation of man is complete. Now, the next Mantra, *i. e.*, the 4th, runs as follows :

"She verily reflected : How can he approach me whom he has produced from himself? Alas, I will conceal myself. Thus she became a cow and the other a bull. He approached her and hence kine were born. The one became a mare and the other a stallion, the one a female ass and the other a male ass. He approached her. Hence the one-hoofed kind was born. The one became a female goat, the other a male goat, the one became a ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living pair whatsoever down to the ants."

This Mantra details the creation of every living being in the whole world. Prajâpati, having created all this world, '*knew.*' What? "He knew : "I am verily this creation, for, I created this all. Hence the name of creation is derived. Verily he who thus knows, becomes in this creation like him."—5th Mantra.

Prajâpati created the whole world and he also knew perfectly well that he himself was the whole creation. In fact as everything was created by or projected from him he is himself the whole creation and there is nothing besides himself. After the creation of the living beings, it is stated in the 6th Mantra that he began to create the several Devatas :

"Then he churned. From his mouth as the place of production and from his hands he produced Agni..
That they speak there this word : sacrifice to this, sacrifice to this. Hence sacrifice to the one or the other God is not proper. His is really this creation ; for he verily is all the gods."

After this the creation of Soma, *i. e.*, the food, is mentioned, and this creation of the Devatas by Prajâpati is called the Atis'rishti, or 'the surpassingly wonderful creation.' "Because he from the better parts created the gods and also because he, a mortal, created the immortals, therefore is it a surpassing creation." The 7th Mantra states that the unmanifested manifested itself by name and form, that he entered this world, and so on The 8th, 9th and the 10th Mantras treat of the nature and the knowledge of Brahman.

Now in the 11th Mantra is continued the creation of the other gods besides Agni whose creation was begun in the 6th Mantra, but was discontinued abruptly. In the course of his commentary on the 6th Mantra, S'rî Sankara says :

"Prajâpati having created this world as a succession of pairs, was desirous of creating the guardian deities of the Brahmins and of the other castes and at the commencement throwing his hands upon his mouth he churned..
....
Thus also the Brahmin was born from the mouth of Prajâpati. Therefore the fire is the special benefactor of the Brahmin, both being sprung from the same source, as the elder brother is of the younger. Therefore the Brahmin has the fire as his guardian-deity and the mouth as his strength, as proved by

the Sruti and the Smriti. Thus he produced from his arms, the seat of power, the slayer of Bala and other gods, the ruling deities of the Kshattriya caste and the Kshattriya. Therefore the Kshattriya has Indra as his guardian-deity and the arm as his strength as both Sruti and Smriti attest. Thus he created from his thigh, as the seat of endeavour, the Vasus and others, the ruling deities of the Vis and also the Vis. Therefore the Vaisya is devoted to agriculture, merchandise and similar pursuits, and his guardian deities are the Vasus, &c., according to the evidence of the Sruti and the Smriti. The Upanishad makes here for the whole creation, the supposition, as if the origin of the guardian-deities of the Kshattriyas and the other castes had been related, although it has not been done and yet remains to be related" (in the 11th, 12th and 13th Mantras.)

Thus we find that the 11th, 12th and 13th Mantras, only continue the description of the creation of the guardian-deities of the various castes, which was begun in the 6th Mantra and that all these Mantras are intended evidently to lead us to the conclusion "that Prajâpati is all deities, because there is no difference between the created and the creature, and because the gods are created by Prajâpati." After detailing the creation of the guardian-deities of the Kshattriya and other castes in the 11th, 12th and 13th Mantras, the 14th goes on to speak of the creation of Justice including Truth. Hence it is clear that these Mantras, throughout, seek to establish the fact that Brahman alone is all this and nothing else. They do not profess to explain the order or the sequence of the castes or any other thing. S'rî Sankara himself clearly says that the passages regarding creation, &c., serve for the purpose of establishing the knowledge of the unity of Brahman or Atma and for prohibiting the notion of difference. Therefore it could not be asserted that this passage leads us to any conclusion about the sequence of the castes. If it be contested that creation took place only in the order in which it is stated in the text, then, at the very beginning we hear that all men were created; then, all living beings; then the guardian-deities of the different castes, then Soma, *i. e.*, food and lastly Justice. Thus, there would have been a time when men alone existed without any other living being, without Devatas and without even food and Justice and Truth. But man is the last product of a series of human evolutions. Hence, these passages in the text, explain the nature of Brahman only, thus proving the fact that the whole world is Brahman and nothing else and we may safely assert that they have nothing to do with the origin of the caste-system.

The Madras Mail compliments the **Arya** as "an excellent little Monthly."

Ramakrishna Scheme of Service.

AN APPEAL.

To the Editor, "Arya."

SIR,

While it is a fact that in our Tirthas, Sadhus do not usually suffer much for want of food, it is none the less true that in very few of our holy places, particularly in those situated in out-of-the-way mountainous regions, there are no arrangements to look after them when they are ailing and sick. Sadhus, as a rule, live apart from one another, each in his own little hut. It can, therefore, be easily imagined how much suffering—which a little loving service and care may alleviate—they undergo in their seclusion, when laid up with sickness. They become so helpless that it is not improbable that many of them suffer the most intense agony for want of a drop of water and that some die weakened by disease, thirst and hunger.

Realising the extreme necessity, the Sannyasin Brotherhood of which the Swami Vivekananda is the head, have as a beginning started a home, at Kankhal, near Hardwar, early in July 1901, for the relief of the extremely sick and helpless Sadhus and pilgrims and from where too, medicines and food for the sick are distributed.

One of the highest products of human development is the increasing capacity of realizing the helplessness and distress of others and loving solicitude to remove them so far as possible. The succour of those, in their moments of suffering, who keep the spiritual atmosphere of India from losing its ancient power and potency, who sacrifice their lives to the sustenance of the highest force that makes for good in the universe and thus contribute to the maintenance of the spiritual equilibrium of the whole world,—which, as we venture to think, is the only condition of ensuring a steady, harmonious, ever-progressing evolution and thus perform the highest possible service that could be done by man—is therefore the supremest act of useful charity, as well as the best value that money can give. It is earnestly hoped none will hesitate to contribute his share to the up-rearing of an institution of such palpable practical good and spiritual promise.

All donations and subscriptions will be thankfully received and acknowledged by the undersigned in *Prabuddha Bharata*, the monthly English organ of the Brotherhood, published at Mayavati, Almora, Kumaon.

Advaita Ashrama, Mayavati, Kumaon. } Yours truly, VIMALANANDA. Joint Editor, *Prabuddha Bharata*.

[The Sannyasin Brotherhood, of which Swami Vivekananda is the head, deserve our warmest thanks for having started a home at Kankhal for the relief and nursing of the sick and helpless Sadhus and pilgrims in our Tirthas. It is, indeed, painful to learn that our Sadhus, who in this age of disbelief and irreligion, serve to keep our ancient spiritual

fire aglow, should be left to die of *hunger* and *thirst* when physical ailment makes them helpless. Surely, this "land of charity" has not come to such a pass. We appeal with Swami Vimalananda to our country-men to contribute towards the funds of this such a most useful home started by the Sannyasin Brotherhood.—*Ed. Arya.*]

Editorial Notes.

The opening article of this number of our magazine, from the pen of Professor K. Sundararama Aiyar, M.A., is an able criticism of the methods of controversy adopted by some of our Christian missionary friends when attacking the truths of our religion and most skilfully levels their own weapons against the basic principles of their religion. It is true, as the learned Professor remarks, that our missionary friends, while defending the fundamental bases of their religion on ultra-rational grounds, have applied the methods of modern criticism to our principles and declared our religion "uncritical." Our readers, on a careful study of this and the succeeding articles of Professor Sundararaman, will be able to see what Christianity comes to when the standard of criticism laid down by our missionary friends is applied to test the truths of their own religion. It is, indeed, time, as the Professor remarks, that we should abandon our defensive attitude and begin an offensive policy, in view of the recent utterances of the Metropolitan and the Bishop of Madras; and we are glad that the Professor himself has come forward to open the campaign.

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"The Life of the Tathágata Buddha" is a short and interesting exposition of the greatness of the life of Buddha and forms an introduction to other such sketches to follow. Mr. Dharmapala is a Buddhist missionary of deep erudition, of genuine earnestness and enthusiasm; and his exposition of the teachings of the great religious Teacher of India will, we are sure, be received with that respect which both the subject and the author deserve. Mr. Dharmapala, in addition to his sincere efforts to bring Buddha back to the land of his birth, has successfully inaugurated the study of Pali in Calcutta, a language whose literature contains all that is best and authoritative in Buddhist teachings. It is in contemplation to open Pali classes in Madras, to which Mr. Dharmapala has kindly promised to lend his assistance by sending a special Buddhist missionary to teach the language. We hope that all those interested in the study of Buddhism will help this movement to make it a success.

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Mr. Charles Johnston, late of the Bengal Civil Service, has contributed an interesting article to the current number of the *Contemporary Review.* Mr. Johnston is one of the few Civilians who have evinced an interest in the literature and philosophy of this country in which they spent the best parts of their lives. To the average European, India signifies nothing else than teeming millions ever living on the verge of famine, with peculiar social customs to which, they have clung with wonderful tenacity and religious faiths marred by a mass of superstitions conserved and crystallised for ages. It is before such of them that Mr. Johnston places the highest thoughts of India, the message that India delivers to the rest of the world.

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The Indian races, says Mr. Johnston, are not of two ethnic stock, but four,—"whose mingling genius built up the polity and the faiths of the Indian world." The outworn idea that the early Aryans conquered the Turanians of this country and imposed the Brahminism on the masses is an absolutely false one. The first of the four races is the black race of Southern India, inhabiting the parts lying between Ceylon and the Southern slopes of the Vindhya mountains. It represents the world's black population, exhibiting their characteristic feelings, "an intense emotional nature," and "a lurid, over-fervent, pictorial imagination;" and to this black race, "passionate and magnetic of wild imaginings," must be traced the demoniac elements in the present day faiths of India. The second is the yellow race, found in the uplands of Vindhya Hills, in Santal villages and Southwards in the Eastern Ghats. They are the most skilful agriculturists. To them "the world behind the veil" is a reality; and their sense and apprehension of it manifests itself in the ancestral worship, so pronounced in the beliefs of the world's yellow race, but existing in a milder form in the religious practices of this country. The other two are the white Brahmanas and the red Rajputs. The Brahmanas are a race of great intellectual energy and are the intellectual exponents of the other three races. To the Brahmana the world beyond is no hazy idea, but specifically an abode of the dead fathers and forefathers; and this strong, over-mastering belief has tinctured every department of Indian life. A European holds in scorn this constant living on the threshold of the mysterious, unseen world. But

his disbelief, says Mr. Johnston, is due more to his "lack of imagination," "lack of fervour," "lack of insight," "lack of vision, that inner fervour which lifts the veil." It is with the Rajput race, however, that the future lies. In ethnic character, the Rajput race finds its closest kin in ancient Egypt and Chaldea, and the teachings of the Rajput sages will be the message which India has in store for modern Europe.

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With Mr. Johnston's theory of the four ethnic stock, we need not concern ourselves at present. We may, however, observe that this theory is not in consonance with the views generally held by our own scholars. But we are in perfect agreement with Mr. Johnston's masterly exposition of the vital thoughts of the Upanishads. "The message of Hellas was the Gospel of personal man." It was "the message of humanity, of our personal lives, well rounded, gracious, humane, full of urbanity, full of the sense of colour, of beauty, of music." Where ancient Greece ends, India begins. Where Plato ends, the Upanishads begin. The whole play of human passion begins from the intuition of each other's souls, "from the vivid sense of the invisible man behind the visible body." But the rigid bounds of our personal life are but an illusion, resulting from the confusion of will and understanding. The right understanding reveals that all souls are one and are but the reflection of the same Great Soul. "We get a divine vision of ourselves, in selves of all others." The human barriers are broken down and all blended into one, "the Supreme Self of all beings, which was from the beginning, which shall endure to the end, in which dwell all lives, all selves, all souls." It is this divine knowledge, says Mr. Johnston, that modern Europe so sadly needs. If Europe can only perceive this great truth, and receive this message which India brings to her, the world will no more witness those scenes of bloodshed, the debasing strife for mastery, and the conditions which separate nation from nation, and make the Continent an armed camp, full of strife and fury.

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The Hindu of the 28th instant, refers, in its leading columns, to an open letter written by Mr. Protap Chunder Mozumdar to Bishop Welldon, *anent* the recent speech of his lordship on "the Christianisation of India." Mr. Mozumdar does not support the Bishop's mad proposal to introduce the Bible into all the schools, and colleges, not that it is opposed to policy and principle but that it would be of no use for the Christianisation of this country, which he has so much at heart. To Mr. Mozumdar Christianisation of India is a certainty. But what India will accept is not "the medieval theology or a partial and unavowed modification of it which usually goes by the name of populor Christianity." Nor will it be the present Ecclesiastical Government with its authoritative creeds and ordinances. The form of Christianity which will prevail is the spirit and personality of Jesus "as the Son of God, the revelation of God's nature and purpose, the centre of all human union." To achieve this end Christianity must be clothed in the Hindu garb. As St. Paul interpreted the Gospel to the Greeks by quoting the Greek poets, as St. Peter interpreted Christ to the Hebrews by quoting Hebrew Scriptures, so should the Indian Missionaries bring Christ to the masses of India through Hinduism. "As the philosophy of Plato, the logic of Aristotle, and the idealism of Philo were incorporated in the Archaic Christianity of the West, so must the wisdom of S'ankara, the humanity of Buddha, the fervors of Chaitanya and Nanak be incorporated in the new Christianity of the East." To this statement of the Brahmo leader *The Hindu* adds the following criticism, which we gladly quote *in extenso* :—

"Mr. Mozumdar in his short letter to the Bishop has summed up the aspirations of that particular section of the Indian community of which he is the leader. But we fear his opinions are more ecstatic than rational. If Mr. Mozumdar thinks that the analogy of the spread of Christianity in countries like England, Germany, Russia and Greece will hold in the case of India as well, he is thoroughly mistaken. Christianity easily conquered those countries partaking of the nature of each locality, because there existed little or nothing of religion in the higher sense of the term. But is it so in modern India? The ancient scriptures of this country, with its system of profound philosophy, can offer to the people not only the teachings of Christ, but also something more than those. If the wisdom of Sankara, the humanity of Buddha and the fervours of Nanak and Chaitanya have to be borrowed to establish the kingdom of Christ, where is its superiority? We fail to see the necessity of it in this country, except to satisfy a mild form of Christian fanaticism which would see Christianity stand in India even on the props of Hindu religious teachers. In such matters, there is no use of being led away by one's individual convictions or fervid enthusiasm. We have

to consider if it is possible to change the mental constitution of a nation, a constitution fully formed and preserved through all the troubles and adverse circumstances of ages. To change the ingrained beliefs and sentiments of centuries is a superhuman task; and the result is a foregone conclusion when the change is sought to be effected by the help of a religion which, at best, cannot hold a higher ideal than that cherished with the greatest reverence for ages in this country."

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The tragic end which the late President McKinley met at the hands of an anarchist has sent a cold thrill of horror throughout the civilised world. The assassin shook the President by one hand and shot him with the other. "Who will be the next victim?" is the anxious question; and the crowned heads of Europe are ill at ease. The European press is proposing another Congress for concerting severe measures against anarchists and putting down the movement. This remedy is bound to fail. Anarchism is the result of certain peculiar social conditions of modern Europe; and any repressive measure which deals severely with the anarchists will only provoke them to fresh deeds of horror. As usual the European remedy has failed to go to the root of the evil. The origin and development of anarchism and nihilism is an interesting study and an exhaustive consideration of them, which we reserve for another issue, will give us an insight not only into the extraordinary enthusiasm and misguided heroism of the various assassins, but give us a key to the true remedy to this dangerous malady which makes no difference between man and woman, a tyrant and a benefactor.

Educational Notes.

The Viceroy's speech in the Educational Commission, held at Simla, continues to resound throughout the Educational world. It has been received with warm approbation everywhere and has infused the hope that, after all, our educational system might receive the impress of Lord Curzon's individuality. Those that expect anything like a radical change in the system or hope to realise an Oxford or a Cambridge for India will be much mistaken. The Viceroy is no doubt "a willing horse," ready to respond to the slightest jerk of the reins. But he is a very cautious man and every step he takes receives the most careful consideration.

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The Viceroy begins with a withering criticism of the view that English Education in India is a mistake, and proceeds to state what he considers to be "the weak points" in our educational system. "We started," says Lord Curzon, "by a too slavish imitation of the English models, and to this day we have never purged ourselves of the taint. For instance, we thought that we could provide India with all that it required in the shape of University education by simply copying the London University. Finally, by making an examination the sole avenue to employment in the service of the State, we unconsciously made an examination the sole test of education. Upon this point I must enlarge somewhat, seeing that it is at the root of evil which we are convened to examine. The late Dr. Thring, who was one of the greatest educationalists that England has produced, once remarked that education is the transmission of life from the living, through the living, to the living. I am afraid that in India we have fallen somewhat from this idea. The secret of life has been in our hands, and we have not stinted its outpouring, but about the instruments, forms, methods, and recipients of the gift we have been not too particular. Examinations are being carried to extremes, in most civilised countries, and cramming, which is their inevitable corollary, is now generally recognised as a universal danger, but in India we appear to have pushed the method to an excess greater than I have come across in any country, with the exception of China. We examine our boys from childhood to adolescence, and we put a pass brfore them as the *summum bonum* of life."

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When this view of the defects of the Indian Educational system was set forth and the lamentable spectacle we witness this day was brought home, some of the apologists of the present system cried it down as "pessimistic," "radical and, revolutionary." But now that the Viceroy himself has come out with the same charge, they accept it meekly and are ready to suggest remedies. The Viceroy while recognising the impossibility of creating an Indian Oxford or Cambridge, suggests that a system of linked lectures, among some of the affiliate colleges might be introduced. *The Educational Review* points out that this course will be impossible up to the B.A., Examination and suggests that the experiment might be tried with the M.A., classes. But the candidates for the M.A., degree are too few for the institution of any systematic scheme and the candidates for the lower University degrees are too large. What then should we do

with the suggestion of the Viceroy ? Very possibly it will be consigned to oblivion by our educational authorities.

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As far as we can see, none of these piece-meal reforms will satisfactorily solve the Educational problems of this country. The system is radically wrong and unless some radical changes are effected, the partial reforms suggested will never affect the main problems. A Cambridge or an Oxford might be an impossibility. But a University which will not only examine but teach, a University that will not only test the student, but train him in the art of research, a University that will not only confer degrees, but advance the sum of human knowledge is not, in our opinion, a beatific vision. The environments of Indian Universities are certainly different from those of the West and we have here to face difficulties peculiar to the soil. But the basic principle of a University need not radically differ. In short we have to reform our conceptions of a University, before we begin to modify our existing system. Without an ideal our reforms will always be erratic.

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With regard to primary education the Viceroy's opinions will receive a very wide acceptance ; and with him we have to deplore that the study of Vernacular literature has "shrivelled and pined." It is impossible to put it more effectively than the Viceroy, the necessity of education in the Vernacular tongue.—"The education of the people in their own tongues," says Lord Curzon, "has shrivelled and pined. This, I think, has been a mistake, and I say so for two principal reasons ; in the first place, the Vernaculars are living languages of this great continent ; English is a vehicle of learning and of advancement to a small minority, but for the vast bulk it is a foreign tongue, which they do not speak and rarely hear. If the Vernaculars contained no literary models, no classics, I might not be so willing to recommend them, but we all know that in them are enshrined famous treasures of literature and art, while even the secrets of modern knowledge are capable of being communicated thereby in an idiom and in phrases which will be understood by millions of people, to whom our English terms and ideas will never be anything but an unintelligible jargon. My second reason is even wider in its application. What is the greatest danger in India ; what is the source of suspicion, superstition, outbreaks, crime, yes, and also of much of agrarian discontent and suffering among the masses ? It is ignorance, and what is the only antidote to ignorance ?—Knowledge in proportion. As we teach the masses, so we shall make their lot happier, and in proportion as they are happier, so they will become more useful members of the body politic." The Viceroy holds forth the encouraging words that if the means are forthcoming, the Local Governments will be ready to follow a more liberal policy ; and we trust that our Municipalities and District Boards and those who are in a position to advance the cause of Primary Education will do their best for the welfare of the masses.

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WE have before us the report of the *Madras Text-Book Committee* for 1900-1901. A cursory glance at it shows that there is something wrong in it. The Committee would be more straightforward if it should say that English firms have been granted the monopoly of publishing English books for Indian schools and that no books published by a native of India, however high his attainments or large his experience, should be considered *suitable* for use in Schools or Colleges. The following remark has been entered against *A History of Ancient and Modern India*, written by no less a personage than Mr. Romesh Chunder Dutt, C.I.E., a retired member of the Bengal Civil Service and Ex-President of the Indian National Congress : "Contains a considerable number of misspellings and *inaccuracies of statement*. Treatment of British period biassed and *hardly full enough*." Does it mean that the members of the Committee who sat in judgment upon Mr. Dutt's book are in any way better or have wider experience in India than the author himself ? We fear that the remark against his book has not been brought to the notice of Mr. Dutt. If the Committee were to go on at this rate it would be high time for the Government now to withdraw the ruling recently made, that none but *approved* books should be used in recognised Schools and Colleges.

The Voice of Sarada.

PERIODICALS.

The Arena.—The Hon. Frank S. Monnett, the ex-Attorney-General of Ohio, opens the August number of the *Arena* with the question of the transportation franchises which have practically been given away by the Government of the United States to private persons, with the result that we witness to-day in America, the phenomenon of vast accumulation of wealth in the hands of a few. Mr. Monnett states the widely accepted principle, that "the accumu-

lation and distribution of wealth, or money-making, is a matter controlled, suffered, or permitted by the Government. If there be serious abuse, and wealth is too rapidly concentrated in the hands of a Morgan, a Vanderbilt or a Rockefeller, until less than one per cent. of the people of the United States own fifty-eight per cent. of all its wealth, it must be checked by the Government. The rightful distribution of wealth becomes then a matter of national conscience. Whatever corrupts or debauches that conscience debauches that Government." This is an accepted principle ; but the conscience of the American Government has been "debauched" by a deviation from this sound proposition, with the inevitable result that the commerce of the United States is now in the hands of a few and this concentration threatens the domestic tranquillity and the common welfare, not to speak of the state of absolute dependency to which millions of traders are reduced. Mr. Monnett does not hesitate to characterise the modern system of monopoly as piracy authorised and supported by the State. He advocates the public ownership of the utilities which in private hands now are earning for them millions to the great loss of the State and the hardship of millions. "Let us arouse", says Mr. Monnett, "the benumbed public conscience; let us awaken the sleeping lion of common justice ; and with the boldness of John Hancock sign again our charter of liberties, our declaration of independence of these Governmental favourites. Let the Government levy its own duties, imports and excises in the way of freights, rates, passenger fares and gas and water bills by the public ownership of these utilities and this generation will have opened the twentieth century with the sunlight of approval upon our faces and march onward with a national conscience void of offence."—"The cause of Inebriety" is most instructively dealt with by Mr. Osgood Mason. Mr. Mason is an advocate of the absolute non-use of alcohol in any form. He derides the theory that alcohol in small quantities is good and keeps up the vital agencies in the body in sound health. He believes that it is only the first act which leads later on to excesses and leaves a lasting influence on generations to come. Mr. Mason most effectively advances his physiological argument, supported by actual experiments and investigations made with animal bodies and the effects on them by the use of alcohol. The effect of alcohol on a small mass of animal tissue is to make it shrink and become tough. It stops all vital processes, even the bacteria that are at work are destroyed, while the vitality in every form of cell-life is absolutely deadened. But by far a greater evil is its action on the brain-cells. "The larger the quantity of alcohol taken and the more severe the poisoning, the greater are the changes in the nerve-cells until finally the more solid structure of the cell breaks down and the microscope discloses a disorganised mass with prolongations or processes swollen, covered with irregular and deforming nodules and their vitality destroyed." The first act then in the drama of alcoholism is poisoned brain-cells with loss of accuracy with both physical and mental adjustment. The second is played openly and boldly in the sight of all men. It shows disintegrated brain-cells, disease of important physical organs, loss of self-control, self-respect, health and sanity. Its title is well known, it is *Degradation.* The third act shows a pitiful falling off in physical mental and moral stamina in the progeny of inebriates. Its name is *Degeneration*—Under "the Great Movements of the Nineteenth Century." Mr. Frank Parsons wirtes on "The Great Conflict." The conflict created by modern conditions between liberty and civilisation on the one hand and accumulation of wealth on the other, receives a vivid exposition in the hands of the Professor. Among other articles of interst in this issue are, "Women and the Wage System" by Mrs. Wilbert L. Bonney, "Physical Science in the Nineteenth Century," by Mr. B.O. Flower.

The Metaphysical Magazine.—The August number of this Magazine opens with an instructive paper on "The Pantheon of the North," by Axel E. Gibson. "At the bottom of all mythology," Pythagoras is reported to have said, "lies a sunken religion. Nor is mythology, as Mr. Gibson points out, "a pitiable remnant of the idolatry and reasonless Nature-worship of a people's child-life." It is not "quackery." It is not a. "poetic phantasmagoria or aimless sporting of the phantasy." The allegory, as Mr. Gibson rightly points out, is a mere garb or vesture in which the truth is clothed. Mr. Gibson then proceeds to sketch the character of the race from whose heart the Norse mythology has sprung. But by far the most interesting portion of this article is where the explanation of "The World-tree" is given with its correspondences in other mythologies To those of us who turn from the Hindu mythology with contempt, as the ravings of a nation in intellectual infancy, this article of Mr. Gibson will prove a good corrective. In the Hindu mythology we have no doubt fantastic stories and allusions ; but all of them have a deep under-current of truth, only clothed in this quaint form. Whatever they may be, they are

not ravings, nor are the interpretations given, the after-thought of a zealous advocate of the ancient writings. Mr. W. J. Adams has a suggestive method of treatment for criminals. The method proposed by him is a psychological one. He does not believe in the modern ways of punishing a criminal. They more often confirm a criminal in his acts, than redeem the fallen man from his ways. "Once a criminal, always a criminal" is a false proposition and an intelligent treatment of such unfortunates will always lead them out of the sink of iniquity in which they have fallen. Punishment is no doubt a deterrent. Justice is done; but justice is no reform. In order to ensure a man's reform, his spirit must be reached, and religious persuasions, though effective in some cases, are not always so. Mr. Adam's method is as follows:—"Let daily or even weekly talks of short duration—say fifteen minutes—be given. Plain words, kindly spoken, should be used—an appeal to the better side of the nature, the speaker impressing on the minds of his hearers that they possess such, at the same time stating that their course in life may be a right one. No religious expression should be used. Appeal to them as men—not beings responsible to God for their actions. While the latter is good and desirable, and may be used at other times, it should not be used in this connection. Uplift them by these brotherly talks, to a realisation of their position, that they can and will lead correct lives when they again take places among their fellow-men in the outer world." One of our great religious preachers used to say, "Let me remind you of the God within you, and you will find Him." So says Mr. Adams also. Kind words and persuasions have a more salutary effect than harsh treatment in the name of *Justice*. It sours the milk of human kindness, and the criminal's lower passions are provoked, instead of his better feelings which ought to be aroused and appealed to.—Mrs. Marie B. Smith describes in the next article the rise of Sikhism, and Anna Louise Vester follows this with an erudite and interesting paper on "Man's motive as his Ideal." She starts with man's motives as a thought creation, as the basis of his ideal; and character as an expression of the sum of his thoughts. She richly illustrates her position from illustrious lives and those which have left a stain on history.

The Mind.—We deplore that Indian Journalism is not flourishing. We regret that our educated men do not appreciate and understand the mission of modern journalism and its usefulness to society. We are certainly labouring under peculiar difficulties in the field of journalism. As it has been pointed out, we have to cultivate anew this art. For, journalism is a foreign twig planted on the Indian soil; and our people failing to grasp the real force and usefulness of this new department of activity, do not support journalistic ventures as they ought to. Such of them who have yet to understand the influence of journalism,—and we think there are a good many of them among us—would do well to study carefully the opening article in the August number of the *Mind*. "The Fifth Estate," by the Hon. Boyd Winchester gives us an idea of the work and importance of the American Press. "In the United States," says Mr. Boyd, "the newspaper is most unquestionably the chief teacher, the readiest, the most active, and the most ubiquitous awakener of intellect and every species of mental activity. It is the true teacher, embracing all and pervading every department of human knowledge, thought and invention. No other agency does, or can, reach so many persons in so short a time and so effective a manner. On the line of every rail-road, river and canal; in the counting room of every factory and mercantile establishment; on the farm of every intelligent husbandman; in the workshop of every skilful mechanic; at the desk of the schoolmaster; in the office of the lawyer, the study of the physician and the clergyman; at the fireside of almost every man who can read—is to be found the newspaper, informing and stimulating the minds and hearts of thoughtful men and women." Compare this picture of journalistic activity with that in India. And what a discouraging spectacle we have to witness! The Press in the West and America has usurped the place of schools and colleges; and while the influence of the latter is limited, the former reaches a large portion of the public and forms an educating medium far wider in its influence and usefulness. The Press in the Western civilization is a powerful factor. But such powers are apt to be misused; and when the Press chooses to misuse its powers, there is nothing on earth that can stop its blighting influence. Where there is a great capacity for good, there is a great power for evil; and this our readers would have felt during the events of the last few years in South Africa and China. But surveying the history of the Press in Europe and America, we have no doubt that as a popular educating agency, it has contributed much to the greatness of the past and the present century. We gladly extract Bill Nye's description, quoted by Mr. Boyd. The newspaper is "a library, an encyclopædia, a poem, a biography, a history, a prophecy, a directory, a time-table, a romance, a cook-book, a guide, a horoscope, an art critic, a political *resumé*, a ground plan of the civilized world, a low-priced *multum in parvo*." This most interesting article is followed by that of Mr. E. H. Thompson on "the Development of the Idea of God."

The Star of the Magi:—This is a bright, useful monthly, devoted to the study of Occult Science, Art and Philosophy. A large portion of its pages is devoted also to matters astrological. The August number of this Magazine opens with an interesting case of dual existence.

In another part of this Magazine we find an *Obiter dictum* of Pandita Rama Bai quoted with approval. The novelty of an Indian educated woman, professing to occupy a high pedestal with regard to Indian religion or philosophy, has given her words some importance in America. The Pandita when told of the Christian Science fad, is reported to have said: "The same degenerate philosophy has been taught among my people for four-thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this—the philosophy of nothingness. You are to view the whole universe as nothing but falsehood; you are to think it does not exist—you do not exist; I do not exist; the birds and beasts that you see do not exist. When you have degenerated enough to feel that you have no personality whatever, then you have attained to highest perfection of what is now called Christian Science in America. You draw on the blackboard a zero, you add a zero, multiply by zero, divide by zero, and it equals zero. Christian Science is just like that—nothing more." And we would add that the Pandita's knowledge of Indian philosophy and her authority to speak on it "is just like that and nothing more."

The Kayastha Samachar.—This excellent, monthly of Allahabad, deservedly enjoys a wide reputation. It is ably edited by Mr. Sachchidananda Sinha, Bar-at-law; and in its pages we are sure to find really instructive contributions, especially on matters Indian. The August number, which is before us, maintains its high standard as one of the leading monthlies of this country. Mr. G. Subrahmanya Iyer gives an interesting exposition of the labour problem in this country. The modern conditions of the labouring classes, in Europe, are slowly beginning to prevail in India. What we technically call, "the factory life" is experienced, though in a less degree and it is this feature which is not very encouraging to contemplate. "The recent strikes of the day-labourers in Calcutta, Bombay and Madras fairly illustrate the direction in which glimpses of the future labour problem are visible in this country." "The first and greatest want of the labouring classes", says Mr. Subrahmanya Iyer, "is good health and the second want is intelligence." The Indian labourer has neither, and Mr. Iyer gives an able exposition of what these wants mean and supports his position by recent events which have not conduced to the well-being of the workman. Commenting on the recent immigration scare, Mr. Iyer arrives at a conclusion which it is not possible to differ from. "The only remedy to put down the evil is to have the wages paid to him raised, so that instead of chronic hunger and privation he may have full nourishment and comfort." The Indian labourer's lot is far from good and we heartily join him in his hope "that even the Indian labourer may have a Lord Shaftsbury or a Mr. Robert Owen rising to denounce his hard and neglected lot and press for adequate reform."

The Indian Review.—Mr. W. H. S. Aubrey L.L.D. defines, in the opening article of the September number, the functions of Government by criticising the growing tendency of Government in England to widen its sphere of legislation. If it is remembered that the increasing interference of the Government in everything is viewed with general disapprobation in England to such an extent as "to provoke a cry of grandmotherly legislation," the importance of Mr. Aubrey's contribution will be sufficiently realised. "Fort St. George" is, presumably, a review of a recent publication of that name by Mrs. Frank Penny. Captain R. H. Elliot, I. M. S. records the progress of Ophthalmology in the Era of the late Queen Empress. Among other articles are "The Date of the Mahabharata" by Velandi Gopala Iyer, B.A., "The Viceroy on Education" by V. S. Srinivasa Sastri B.A. L.T., and the "Uses of Saw-dust" by Norman Ruthven. The criticism of the Viceroy's Educational Conference speech lays stress on the condition of Primary Education; and the writer, a headmaster after considering the issues raised by the Viceroy discovers a panacea for all the ills—and that is the strengthening and amelioration of the teaching profession. This is as it should be.

The Brahmavadin.—The August number contains, as usual, a number of valuable contributions deserving a careful study. The issue opens with a reprint of a lecture by Swami Abhedananda, delivered in America, in which the Swamiji discusses in a most lucid manner the basic ideas of salvation in the three great religions of the world, the Vedanta, Buddhism and Christianity. Doubtless, the principle of vicarious atonement in Christianity cannot appeal to us; and, as the Swamiji puts it, the one thing that can save man is the realisation of "the Truth" of Buddha or the SELF of the Vedanta. Swami Vivekananda's "Work and its Secret" is an eloquent exposition of the Gîtâ on the true idea of work and conquest, work without attachment and attachment only to the Supreme Self. Among other contributions, are "The Puranas" by Gomat, "The Purva Mimamsa" by Gopala Charyar, M.A., B.L. The Editorial in this issue is a criticism of the article "Isolation and Vastness" which appeared in one of the April numbers of the *Spectator*.

The Educational Review.—The September number of this Review, in addition to its racy and masterly editorial notes on various educational matters, contains a paper of much interest on "Debate as a Factor in Education" by C. Morrison, M.A. Mr. D. Savariroyan continues to expound his pet theory of the Admixture of Aryan with Tamilian. Our Educational system which is charged with having nipped originality in the bud, can very well hold forth Mr. Savariroyan as, at least, one talented, original thinker!

The Indian Journal of Education.—The August issue, which also includes the July number, has some important contributions on Educational subjects of immediate interest. "Religious Education in Indian Schools," "Graduate's Salaries," "Ideal Teachers" and "Educational Reform" deserve a careful persual.